Kshīr Bhavani

TIMES

योगमातिष्ठ उत्तिष्ठ [Resort to Yoga and Stand up)

क्षीर भवानी टाइम्स

MARCH-APRIL 2008

विद्या सा या विमुक्तये



वीणा पुस्तक धारिणीमऽभ्यदां...
बुद्धि प्रदां शारदाम्

HOMAGE TO HIS HOLINESS



RESHI PEER PANDIT PADSHAH – HARDU JAHAN MUSHKIL AASAAN

ON HIS 371st JAYANTI AND 311th PUNI-TITHI FALLING ON APRIL 26, 2008

He was one of the greatest mystic saints of the seventeenth-century- Kashmir. He was ***Reshi*** to the Hindus and ***Peer*** to the Muslims, thus giving him a composite name of ***Reshi-Peer.*** His miracles, defied the natural law governing this universe from end to end. His marvels in mysticism earned him the title of ***Peer Pandit Padshah Hardu Jahan-Mushkil-Aasaan*** from no less a person than Aurangzeb-Aalamgiir, the Emperor of India. Unlike Lallishwari and Nunda-Reshi, who both preceded him by around three centuries, Reshi Peer is not accredited with ***Vaakhs*** or ***Shrukhs*** or any organized spiritual philosophy. Nevertheless, his numerous expositions of divine mystic truths gained him more popularity and made him more awe-inspiring than all the other preceding miracle-saints in the Valley.

Born to young Sidha-Laxmi and a middle-aged affluent Govind Khashu of Batayaar, Alikadal. Srinagar, on the sixth day of dark fortnight of ***Vaishaka*** in 1637 AD, the miracle-saint demonstrated his unusual traits from the very first day of his birth when he refused to suckle the breast of his mother. He started suckling on the "express command" of Pandit Sahib Kaul who also predicted an enlightened spiritual future of the new born, initially named Keshav or Krishna. He lost his father when young and was left to the care of his widowed mother. He took no interest in formal education and, instead, turned to the quest for the ***ultimate*** that remained quite unabated even after his marriage to a young pretty girl. He, however, later on, had to yield to his mother's desire to have a son. Krishna Kar Mastana was destined to be his Guru.The saint's tryst with ***Sadhana*** included circumbulation of Hari-Parbhat Hill, on his bended naked knees, for forty days, when still a boy, his penance for 14½ years twice over (the later one after the death of his mother to whom he had *given over* the entire credit for his first penance). His long list of miracles includes: controlling a fierce fire by permitting one of his wooden sandals to be thrown into the blazing fire (the other one is preserved as a relic up to this day); appearing before the emperor Aurangzeb at his Delhi Court, mounted on a lion; blessing a barren young Muslim woman with the birth of a son; causing Harmukat Ganga to flow through the Jhelum to enable his mother to have a holy dip therein at Batayar; saving a merchandized loaded ship of a Kashmiri Muslim merchant from wreckage etc. His last miracle was to choose the very date of his birth (by the lunar calendar) as the date of his death, too. He was cremated at Batayar Ghat where now stands a temple.

May our Peer-Pandit Padshah Hardu-Jahan-Mushkil-Aasaan inspire us all on to the path of righteousness.

[BLK]

क्षीर भवानी टाइम्स

KSHIR BHAVANI TIMES

योगमातिष्ठ उत्तिष्ठ [RESORT TO YOGA AND STAND UP]

[A TRILINGUAL BIMONTHLY JOURNAL OF KASHMIRI PANDIT SABHA, JAMMU]

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Cover Picture : **RELEASE OF SPECIAL T.N. KHOSA NUMBER OF JOURNAL ON NAVREH (06-04-08)**
[L to R : > BLK, Dr Ashok Bhan IPS, (Guest of Honour), Prof A. Mattoo, VC JU, (Chief Guest), Prof. A.N. Sadhu (KPS Chief), H.N. Tiku (KPS Gen Secy), Dr R.L.Shant, Dr B.L.Kaul]

A WAVELET OF VEDIC WISDOM



अजीर्यताममृतानामुपेत्य जीर्यन्मर्त्यः क्वधःस्थः प्रजानन्।
अभिध्यायन् वर्णरतिप्रमोदा नतिदीर्घे जीविते को रमेत॥ [कठोपः १-१-२८]

[How can one who, having attained a state of near agelessness and immortality, but still possessing a human frame in this nether mortal region of earth, and himself subject to aging and death, would take delight in a long life while conscious of the worthlessness of the sense pleasures like dance music and merriment ?] *[KU/I/1/28]*

[**Explanation :** Mention about the narrative of Naciketa and Yama, forming the backdrop of the Kathu-Upanishad, has been made in the previous issue of this magazine, vis-a-vis the sixth verse of part one of chapter one, ibid. The narrative-from verse sixth to the instant verse (twenty-eighth) may be linked thus : The boy journeys to the place of Yama and not finding Him home, waits for Him. When Yama returns home and finds a Brahman boy having waited for him for three nights, offers him to ask for three boons of his choice. Naciketa's first boon is about the welfare of his father and normalization of his relation with him. His second boon is about teaching him the technique of fire-sacrifice that leads to heaven which is free from old age, hunger and thirst. Both these boons are readily granted by Yama to Naciketa with an additional dispensation of naming the heaven-leading fire-sacrifice as the Naciketa-Sacrifice [Naciketa-Yagnya]. Now it is the third boon of Naciketa, that relates to the question of life after death, which sets the ball of the Kathu-Upanishad rolling. Yama suggests Naciketa to drop this question and ask some alternate question as his third boon. Yama also offers to grant the rarest of the rare possessions and pleasures as also a long life to him (Naciketa) to enable him to enjoy those pleasures etc. But Naciketa does not yield and firmly holds on to his original boon.

In the instant verse Naciketa's discriminating mind shines out. The import of the verse can briefly be explained thus : An offer of mundane pleasures can be welcome to a spiritually immature person. But a man who has had a glimpse of wider horizons, would not succumb to trivialities. It is not easy to attain such a mental state of fulfillment. It may involve a ceaseless effort, spread over a number of lives. A person having thus attained proximity to the state of emancipation, is verily on the last leg of his journey to the final freedom, though still continuing in his mortal coil and fairly aware of himself being subject to aging and death. If such a person is offered the pleasures of life in the form of material possessions and power, he has a reason to spurn them all with confidence. It is so because he is unshakably convinced about the transitoriness of the mundane pleasures and possessions. Naciketa's mind works on this plane. That is why he unwaveringly sticks to his third boon.

Naciketa, therefore, pleads strongly that, having got the rare opportunity of meeting a great teacher, none other than Yama Himself, the Over-Lord of Time, and having received His favour, it would be unbecoming of him to forsake his original question and remain content with petty and trivial things offered to him in exchange.

[Explanation by BLK]

From President's Desk



Sisters and Brothers,

NAMASKAR !

Our struggle for our safe and honourable return to our aboriginal habitat, in the valley, is relentlessly on. With the wrapping up of the year 2007, we have completed full eighteen years of our forced exile and have further lived through full four months of the nineteenth year of it, till date. No solution to our core problem is in sight. The fact of the matter is that there is no will on the part of the Central Government and/or the State Government to restore to us our natural domiciliary position. After hounding us out of our homes and hearths so barbarously, at the behest of the zealot extremists, the tempting calls of "*We are incomplete without KPs*" being heard, of late, from our Muslim brethren, across the Banihal-Pass, have to be taken with a pinch of salt. Do they really want us to return to the valley, is a million dollar question?

The political instability in Pakistan, sudden re-emergence of terrorist attacks, (at Samba, Kaluchak and in Jaipur) and recurrence of cross border firing, are bound to affect adversely the near normal situaton that has been obtaining for the last couple of years, vis-à-vis our belligerent neighbour, Pakistan. Nevertheless, with these latest ominous happenings, the prospects of our return to the Valley are receding further.

About only three weeks back, the Prime Minister of India, on his visit to the State, announced a Rs. 1,618-crore package for the Kashmiri Migrants. Initially, it caused a lot of thrill and aroused a positive feeling of hope in us as we, for a moment as it were, felt that our woes and wails would soon get vanished. But as we started analyzing the package in all its aspects, our initial excitement started waning to the point of realizing finally that it was just another '*lolypop*' without any substance to address our concerns. There is, however, no doubt that the Prime Minister has been showing his concern for the displaced community for which we are grateful to him. But the real concern has to be shown by the State Administration. By this time, it should have come out with an action plan with regard to the allotment of land, determination of terms and conditions of the Housing Co-operatives, getting *all* the encroachments vacated and drawing up adequate and fool-proof security arrangements. Taking these minimal basic steps by the State Government authorities was essential if they were serious about our return to the valley. Since this has not been done so far nor do we find any indication of the State Government rising to the occasion in the near future in this behalf, we are free to conclude that the PM's package was simply meant to provide material for filing a counter affidavit in the Hon'ble Supreme Court, against the PIL filed by the AIKS. Or, could it be gimmick to win over the migrant votes?

While a solution to our basic problem continues to elude us, some other problems have started assuming serious dimensions. For instance, the problem of unemployment of our educated youth has been staring in our face. Our pleas to the Central and State Governments to provide an employment package for them has not borne any fruit. A large number of our young boys and girls have become over-aged despite the relaxation of age-bar allowed to them earlier. An operational employment package for our youth is the litmus test for the Government to demonstrate their will to help the beleaguered community.

Meantime, we have to stand firm and preserve the glory of our past traditions, our culture, our history, our language and also jealously guard against the dilution of our ethnicity and *Sanskaras*.

Prof. A.N. Sadhu

EDITORIAL

ZARA ZARA HI KHUDA HAI, KHUDA KI KASAM

The other day, *nay*, it was past mid night of April 20/21, '08, I chanced to watch the "Peace" Channel on TV. Dr. Zakir Naik was, as usual, mesmerizing his multitudes somewhere, within or outside India (?), with his wonderful erudition, quoting profusely, as he always does, not only from the Koran but also from almost all the religious scriptures of the major religions of the world including the Bible, Vedas, Upanishids etc. I envy his photographic memory, his remarkable flow of thought and his amazing communicative skill. On one occasion I felt like hugging and kissing him when he said something like this "*Yeh Angrez aayey thay tijaarat karney kay liyay aur phir ham par, Bhaarat par, hakumat karkay, ham ko, Bharat ko, loot-lay gayey*".

This time Zakir Sahab was talking about (against) Murti-Pujja (Idol-Worship). He was on the last leg of his speech and I could catch only a few sentences of his arguments against the practice of idol-worship. Perhaps, we the Kashmiri Pandits, have been imparted the lessons on 'anti-idol-worship' the hardest possible way, during the three consecutive regimes of Qutab-ud-Din, Sikander the Iconoclast and Ali Shah, in the early 15th century. However, Zakir Sahab was convincingly advancing his arguments, based on the composite religious tenets, about God/Allah/ Bhagavaan being formless and thus out-rightly condemning idolatry.

The Hindus, too, do not regard idol-worship as the only or the best form of worship but, at the same time, they do not condemn it (idol worship) as an act of blasphemy, either. The following verse from the *Mahabharata* supports this contention :

Uttamo Brahamasadbhavo, Madhyamo Dhyan Dharna
Japastuti Adamo, Murti-Pujaa Adamoadamaa.

[The practice of direct ideation of the Entirety (Brahama) is the best, the practice of concentrative meditation is a middle path, the practice of recitation is the lower path and that of idol-worship is the lowest one.]

The Hindu scriptures contain countless verses approving of *Sagun/Saakaar* (Immanent) worship as also *Nirgun/Nirakar* (Transcendental) worship. For example, we have the following verse from *Sri-Pasupatya-Astakam*, describing devotion to Immanence, thus :

Dhyaye Nityam Mahesham Rajatagirinibhama Caru-candravatamsam,
Visvaadyam Visvabiijam Nikhilbyaharam Pancvaktram Trinetram,

Briefly, it may be rendered into the free English thus :

Meditate ceaselessly on the Five-Faced and Three-Eyed Entity of Great Siva, who radiates silvery-mountain-like lustre, sports an exquisite ornamentation of the brilliant moon, is the Primeval Cause and Primordial Seed Of the Entirety, bestowing absolute fearlessness upon His Devotees.

[Nevertheless, the physical attributes used in the verse have an esoteric meaning e.g. "Five-Faced" means the five dimensional operation of God, viz: Creation, Preservation, Dissolution, Concealment and Appearance, "Three-eyed" implies Trichotomic manifestation by virtue of its three belligerent forces of Sat, Raj & Tam]

On the contrary, we have another verse, from the *Kularnava-Tantra,* which underlines devotion to Transcendence :

Kar-padi-udara-aadi-rahitam Parmeswaram ;
Sarva- tejomayam dháyeta Sat-Cit-Aanand lakhsanam.

[Contemplate on the all brilliant Sat-Cit-Aanandam, sans arms, sans feet, sans abdomen and sans every other limb]

It should, therefore, be understood very clearly that the Vedic philosophy is all encompassing which does not leave any scope for die-hard sectarianism or any kind of bigotry.

Notwithstanding what has been stated above, Zakir Sahab is perfectly right in holding the Supreme Consciousness, (*Allah* or call It by whatever name you like), as *Formless*, Perhaps, the Hindu Scriptures are the world's foremost drum-beaters of God's entity being formless. We say and, in fact, recite in our daily common prayers that God is *Eakam* (One), *Nityam*(Eternal), *Vimalam* (Clean), *Sarvada-Sakshi-Bhutam* (Single Sole Witnessing Entity), *Bhavateetam* (Beyond Comprehension), *Kaalateetam* (Beyond Time), *Dwandateetam* (Transcending the pairs of opposites), *Triguna-Rahitam* (Free from the impact of three belligerent forces – Sentient, Mutative and Static). In order to bring home to us further God's complete non-attributable quintessence, the ancient inward looking seers have said of Him *Tat Twam Asya* (Thou Art That), conveying that God is indescribale and indefinable. All these terms are pointers to help one to have, at least, a clear comprehension of the Supreme Consciousness as being *Niraakaar,* (Formless), *Avyakhata* (Unmanifest), *Avikaaroyam* (Unchangeable) and, therefore, *Acintoyam* (Un-thinkable).

How can one think about or meditate on an *Un-thinkable Entity ?* Understandably, our five sense-organs and their respective objects together with their progenitor, Mind, as also our Intellect, all are quite incapable of helping us to have His comprehension. It is a very difficult proposition–a razor's edge-walk–even for the consistently striving ones. Perhaps it is a near impossibility for a man to *'think'* of God so long as he remains in flesh and blood. The *Ahankara* (Ego), one of the most rudimentary factors constituting the life current, does not leave the body and, in fact, it moves along with the *Sukhsham-Shareer* (Subtle Body/ Psychic-Self). So where is the redemption found in this life, unless we know how to die into life while, still alive, awhile? That involves complete annihilation of ego. *Noor Deshuna Chuna Aasaan, Suura Maluna Chu Panasay [Witnessing the transcendental brilliance is not easy; it involves smearing of ash all over one's self] [Aranya-maal]*. Lord Krishna is quite explicit in this behalf: ***Greater is their difficulty whose minds are set on the Unmanifested, for the goal of the Unmanifested is very hard for the embodied to reach** [BG : XII/05]*

The question of God realization has baffled man ever since he appeared on the surface of this earth. Innumerable hypothesis have been made. Numerous experiments have been conducted, sometimes, resulting into successful spiritual experience.

The experimentrs have prescribed their respective experiments for others to follow, giving rise to numerous faiths and religions in the world. I believe that whereas *Abhyasa* (Experiments)

can be different, the ***Anubhava*** (Experience) has to be the same as the Supreme Consciousness (God) is the same (One). It is believed that Sri Ramakrishna Parmahansa realized God through Islam and Christianity, also. We can, therefore, infer that with the complete annihilation of ego, forming the bottom-line, and with *Shradha* (Devotion) and *Vishvas* (Faith), one can gain proximity to the God-head, adopting the experiment of any successful experiencer. So no experiment leading to the experience of God-realization, is condemnable. How can we condemn any saint or any seer who has had the *Anubhava* (Experience), notwithstanding the mode or method of *Abhyasa* (Experiment) he has chosen for the purpose. Therefore, anybody having had an encounter with God even through the method of Murti Puja (the lowest form of worship) should be as praise-worthy as the one who might have done so through the method of *Brahama-Sadbhavana* (ranked as the highest form of worship) *[Refer the Mahabharta verse quoted above]*. And, there are a number of such realized souls, Bhagvan Ramakrishna Parmahansa being one shiningexample of them.

Now, what do we do in Murti-Puja ? We actually attempt to limit the limitless. We consciously put all the characteristics of the Supreme Consciousness into the Murti of our choice and then din it into our mind that the Murti is the God Incarnate. In fact, we begin by invoking specified Deities for infusing the *Pranna* (vital force) into the Murti as we recite the Mantram: "*Prannastoa Tay Prananadattama Tena Jeeva*" Then, we begin worshipping it intensely, telling it, at times, that *Twam Eva Prateksham Brahamasi, Twam Eva Prateksham Braham Vadeshyami, Rittum Vedeshyami, Satyam Vadeshyam, Tat Mam Avatu, Tat Vakhtaram Avatu* [You are the Embodied Brahama, I shall call you Brahama, I shall call you Righteousness, I shall call you Truthfulness, and, as such He (in you) may protect me, may protect the speaker.], Depending on the intensity of one's *Shradha and Vishvas,* God realization is believed to happen, in corresponding degrees.

One of the immediate positive results of the *Adhyatmic Anubhava* (spiritual experience) is the on-set of the process of elimination of the ego, or, say, elimination of duality on the part of the *Sadhak* (Practiser). He begins to see the same spirit running through the entire universe, all animates and inanimate. When this experience ripens further, the truth about *Eko Aham Bahusyama.* [I, the One, has taken the multitudinous form] dawns on him and his spontaneous outbursts, in divine ecstasy, are : *AHAMA-BRAHAMOASMI or/and MAN TU SHUDAM TU MAN SHUDI TAKAD NA GUPTAY MAN DEGRAM TU DEEGARAY.* It is, perhaps, at this stage of one's spiritual advancement that he starts worshipping the humans, the animals, the birds, the insects, the plants, the stones, the sand, the dust and everything else, as God or His incarnations. It is at this stage of spiritual awakening that when one says : ***ZAREY ZAREY MAY KHUDA HAI, KHUDA KI KASAM,*** **the other retorts :** ***ZARA ZARA HI KHUDA HAI, KHUDA KI KASAM.***

Editor

[***Postscript*** *: I would wish our readers and all others to comment, critically, on the issue briefly discussed in this editorial piece to enable an integrated opinion being formed and conveyed to our learned friend, Dr. Zakir Naik, if considered feasible....BLK*]

MOMENTS OF MEDITATION

FAITH :

- If you have absolute faith you dont's have to do anything. You will accept everything even if you some times feel foolish. "I am foolish ? Well, God made me that way. I don't know why He did that, but He must have had some reason for it. If He does not want me to be foolish anymore then He will take care of me." That is the highest form of faith. If you cannot easily develop that kind of faith, your prayer can be, "God, let me have faith in You. Let me know that You are doing everything for me. You are taking care of me Please give me a mind that can always remember this truth. Sometimes I forget that; I know You are testing me then. Even when I forget, You are the culprit who made that happen! Still I cannot help asking for You not to make me forget ....[GURUDEVA]

- Remain always strong and steadfast in your own faith, but eschew all bigotry and intolerance. He who can resign himself to the will of Almighty with simple faith and guileless love, realizes God very quickly .... [RAMAKRISHNA PARMAHANSA]

- *Sraddha* has no exact equivalent in English; it is usually translated as faith; but it is not faith in a creed or dogma but faith in oneself, faith in the infinite power lodged in every soul; it is also faith in the power of truth and goodness, a firm conviction of the ultimate meaningfulness of the universe. It is the totality of the positive attitudes, *Aastikya Budhi,* as Sankara defines it .... [SWAMI RANGANATHANANDA]

- It is so wonderful to be in tune with God and to trust in Him implicity, being content whereve He places you and whatever He makes of you, accepting all with humility and devotion...[YOGANANDA]

- To trust God is to accept His Will in all conditions and circumstances of life. To trust Him is to rejoice in all that happens. In sickness and suffering, in calumny and ill-will, in loss of possessions and power, in danger, disaster and death, let the heart sing – "O Lord, grant me the gift of loving, child-like trust; as a child utterly trusts its mother, so may I learn to trust in Thee". ....[J.P. VASVANI].

- Our faith should be like an ever-burning lamp which not only gives us light but also illuminates the surroundings .... Faith is put to test when the situation is most difficult .... The faith that is never extinguished but waxes brighter, turns into realization ....[M. GANDHI]

- It is not the dying for a faith that is hard –every man of every nation has done that – it is the living up to it that is difficulty ....[William M. Thackeray]

[Obeisance : BLK]

FELICITATIONS

(I) PROF. AMITABH MATTOO HONOURED

> *"When a true genius appears in the world, you may know by this sign, that the dunces are all in confederacy against him."* *Jonathan Swift (1667-1745)*



Prof. Amitabh Mattoo, Vice Chancellor of Jammu University, was felicitated by the KP Sabha Jammu, for his having received the prestigious National Award of *Padama Shri* on the Republic Day – 2008. He was presented with a Memento, a Shawl and a Citation on this year's Navereh Celebrations, held in the Sabha premises on May 06, 2008.

It appears to be a case of straight genetic transmutation. Prof. Amitabh was born into a well known family of the Mattoos of Srinagar. His grand father was Pt. Raghunath Mattoo, popularly known as *Jenab-Sahab* who was a *Wazir-Wazarat* during the Maharaja's time and continued to be the Deputy Commissioner even under the National Conference regime, up to his retirement. Prof. Mattoo's mother is Prof. Neerja Dhar (*nee* Mattoo) a reputed educationist and his father, Shri R.K. Mattoo, a retired Chief Conservator of Forests. Born in Srinagar on June 26, 1962, Prof Mattoo had his initial education in the Burn-Hall School, Srinagar and his higher education in the Jawahar Lal Nehru University, New Delhi. He obtained his doctorate in International Relations from the University of Oxford. He was selected for the Indian Police Service in 1988, but he opted for a career in academics.

The initial assignments of Prof. Mattoo include Professorship in International Relations in the JNU, Membership of the Governing Council of the Nuclear Sciences Centre, Visiting Professorship at some foreign universities including Standford University, USA, and Chairmanship of the Centre for International Politics, Organization and Disarmament at the JNU.

Prof. Mattoo earned a unique distinction of becoming the youngest Vice Chancellor of the Jammu University, in 2003. Under his dynamic stewardship, the University of Jammu took long strides and emerged as an excellent centre of learning at the national and international level. The University has entered into academic collaboration with a host of top international institutions, which has significantly contributed, to the enrichment of its quality in teaching and research. Under his leadership, the University has involved itself deeply in the activities of the civil society and has, in the process, launched several programmes of historical and cultural importance with a view to promoting meaningful interaction with society. Prof. Mattoo has also emerged as a key role-player in the peace initiatives between India and Pakistan. He has been elected as member of the prestigious Governing Council of the Nobel Peace Prize Winning NGO, PUGWASH. It is at the initiative of Prof. Mattoo that the setting up of the "*Shardha* University" is being actively considered by the authorities concerned.

We are proud of Prof. Amitabh Mattoo; in fact, the community is proud of him.

(II) PROF. CHAMAN LAL SAPRU HONOURED



Prof. Chaman Lal Ji Sapru–an acknowledged litterateur, a prolific writer, a vigorous campaigner for propagation of "*Hindi*", a socio-cultural activist of long standing with a creative flair for *Advaita-Vedanta*– was honoured with *Ati Vishisht Hindi Seva Samman,* on March 03, 2008, at Banglore, on the occasion of the *Hindi Bhasha Kumb,* held by the Akhil Karnataka Hindi Sahitya Academy, in collaboration with the Central Hindi Directorate, Ministry of HRD, GOI. He was presented with a memento and a citation by Shripad Rameshwar Thakur, the Hon'ble Governor of Karnataka.

The KP Sabha Jammu extends its heartiest congratulations to Prof. Sapru for the newest accomplishment of his life that is already interspersed with numerous other such and more prestigious awards. Wishing him a wonderful time ahead.

[Thinking about Prof. Sapru, I am reminded of an old incident having taken place in/ around Karan Nagar area of Srinagar, in Dec. 1953 (or was it Jan. 1954?), when we had a close brush with getting lodged in the Khwaja-Yarbal Central Jail. More than half a dozen of our mentors were put in the jail whereas the samrter ones of them had successfully given the slip to the police near the then National Hospital, simultaneously directing and facilitating the 'escape' of the teen-agers, too, exepting one of us who—no longer with us now–had to serve the sentence with the seniors–BLK]

(III) DR. RATTAN LAL SHANT *DOES IT AGAIN*



It is some subtle divine spark inherently present in a man that makes him to stand out. Prof (Dr.) Rattan Lal Shant has brought yet another bunch of laurels for himself, for his community and for the literary fraternity, in general. This time, he has done so by bagging a coveted Sahitya Akademi Award for 2007, for his collection of short stories, *Tshen,* in Kashmiri. The award carrying cash prize of Rs. 50,000/-, a Shawl and a Memento, was presented to him By Dr. Gangopadhya, President of the Academy, on February 20, 2008, at the Kamani Auditorium, New Delhi. This is his seventeenth award, the preceding ones having included the President's Gold Medal also. Only about five months back, on September, 28, 2007, Prof. Shant had received his sixteenth award, the Bhasha Bharati Samman – from the Central Institute of Indian Languages, Ministry of Human Resources Development, GOI. *[Please see Page 9 of Sept/Oct, '07 issue of KBTs]*

It is, therefore, an occasion for celebrations, not only for Prof. Shant and his family but also for the KBTs with which he is actively and emotionally attached as also for the KPS and the community, at large. May God bless him with a long life and glory.

(IV) PROF. (DR.) BUSHAN LAL KAUL HONOURED.



What is there in a name ? But there is something in the name of Dr. Bushan Lal Kaul. Mere mention of it instantaneously arouses a spontaneous feeling of some kind of a literary activity, either having already taken place or likely to take place, somewhere in the town. Conversely, one cannot conceive of an occasion relating to a lecture on a socio-religious topic, or to a literary seminar, or to a poetic symposium, or to a book-release function etc. on which Dr. Bushan Lal would not have been, ordinarily invited. This conceivable phenomenon is the direct result of his having consciously involved himself, headlong, in promoting a general socio-religious awakening with a deep research oriented literary bias, immediately after his retirement on superannuation from the post of the Head, Department of Hindi, the University of Kashmir, in September 2001. Dr B.L. Kaul has already proved his mettle as a versatile writer, as a dispassionate critic of literary works, as a forceful speaker, as a fire-brand crusader against stagnating social customs. One would wish him to march ahead with perfect zeal and enthusiasm to propagate effectively the tenets of ancient Hindu way of life and, at the same time, silence the malicious propagandists launching venomous tirade against our ancient Advaita Vedanta Philosophy.

Meantime, we greet Dr. Bushan Lal Kaul profusely for having won the prestigious award of *Souhard Samman, 2006,* from the Uttar Pradesh Hindi Sansthan, Lucknow, for his valuable contribution in the field of literature. The award carries a cash prize of rupees one lakh, a Memento and a Shawl. His book, *Aarzat,* has already been adjudged as the best book in Kashmiri, for the year 2006, by the J&K Academy of Art Culture and Languages, entitling him to a cash award of Rs. 25,000/- [*Please see page 8 of May-June 2007 issue of KBTS*]

(V) – DR. R.L. BHAT'S LITERARY TALENT FLOWERS



Heartiest congratulations to Dr. R.L.Bhat, for bringing out his two books : "*Randomly Around Kashmir " and "Randomly Around India* ". The books were released by Prof. Amitabh Mattoo, VC, Jammu University, on March 07, 2008, at a very impressive and well attended function, held at the University Conference Hall. "*A good book is the precious life-blood of a master spirit* " says John Milton.

Randomly ? This entire manifestation appears to be an act of randomization. Nobody knows how, but it has all happened randomly fortuitously. That is why, perhaps, it is termed as a 'Play', a '*Krida* '. We have, therefore, absolutely no business to be serious here in any matter whatsoever, not even in the matter of writing.

A book can be made use of only by reading it. I don't have the two books of Dr. Bhat; but I remember having always felt attracted by the caption of his write-ups "*Randomly Yours* ". We wish Dr. Bhat all success in his literary endeavour. God be with him.

READER'S VIEWS

Open Letter to Shri Omkar Nath Shastri, Vijeshwar Panchang Karyalai, Jammu Tawi

Respected Shastri Ji,
Namaskar !

About three times I, wrote to you that GOTRA of MUJOOS is Swamin Mudgaley and not-Swamin Kanth Dhomian. I had also referred to the publication, in this connection, in Kshir Bawani Times and Jannat Kashmir in which Gotra of Mujoos was shown as Mudgaley not Dhomian. Despite that you have repeated wrong gotra of our family.

I may tell you that Mujoos, Kows, Waugaw, Zuroo etc. are simply nick names and as such do not identify their kul and gotra. Your record is, therefore, wrong and misleading as is evidenced by above called journal & newspaper.

You are requested to correct your record of 300 years ago, when most of the nicknames were identified after many decades to that.

With respects,

Yours sincerely,
N.N. Mujoo

KSHIR-BHAVANI TIMES—SPECIAL NUMBER

(I)

The Chief Editor,
Kshir Bhavani Times
Kashmiri Pandit Sabha
Ambphalla, Jammu.

Dear Sir,

Many thanks for sending to me a complimentary copy of the latest issue of your journal, Kshir Bhavani Times, a special number brought out in memory of the late T.N. Khosa. Consistently rich and innovative in content as this issue is, the tributes paid to the ex-President of the Sabha project his personality and his accomplishments admirably well. Both thoughtful care and hard labour have indeed gone into the production of this excellent number.

I am confident that under your able stewardship the Sabha will not only continue the good work and programmes already started but also launch new plans and programmes for the well being of our community.

Wishing you all the best in your undertakings, and with deep regards.

Yours sincerely,

(Prof. A.N. Dhar)

(II)

To,

The Editor In Chief,
Kshir Bhawani Times,
Ambphalla Jammu

Sir,

I have been reading Kshir Bhawani Times for quite some time now and eagerly wait for its arrival by post. To be honest it has become an addiction. Last issue dedicated to the memory of Late Shri Triloki Nath Khosa was a fitting tribute to the many faceted personality of a great man whom I knew closely. I can understand the amount of labour put in by the editors of different sections of the magazine to compile it.

It is a privilege to pen down a few comments about Kshir Bhawani Times and I venture the attempt with all humility. I have observed that the magazine has made great progress in quality, get up and content during the last two years. It is brought out with regularity and carries articles and features of a very high standard matching any quarterly of its kind. The articles on Vedic hymns and mantras with translation and explanations in the English Section are particularly of great interest. Similarly explanation of various customs and rituals of Kashmiri Pandits are important especially for the younger generation who have an enquiring mind and do not accept anything without knowing the real meaning. Addition of poems on varied subjects including migration and loss of our roots explains the suffering that the community has gone through.

My congratulations to you and to your editors and their supporting teams for bringing out an excellent magazine. I wish it could one day become a monthly.

With regards,
Yours sincerely,

Dr. B.L. Kaul
Sarwal, Jammu

(III)

The Chief Editor,
Kshir Bhawani Times,
Ambphalla

Sir,

I have been a regular reader of Kshir Bhawani Times for last many years. I have noticed marked improvement in its get up, presentation and cover design. In particular the January-February issue 2008 dedicated in memory of Late Sh. T.N. Khosa President of K.P. Sabha has been remarkable in reliving his memory through write ups and photographs. The untiring efforts of the Editor English Section in improving the standards of the journal are to be gratefully acknowledged. As an avid reader of the journal I see better future of the journal in days to come and commend the services of the Editor English Section.

Sincerely

J.L. Tikku
U. Laxminagar
(Sarwal)

HABBA KHATOON : THE NIGHTINGALE OF KASHMIR

—By Prof. Somnath Wakhlu

Kashmir's poetry, upto 1930 unfortunately, exists largely in oral traditions. Therefore, the lives of the earlier poets are mostly wrapped in mystery. So is the case with Habba Khatoon. Nevertheless, her life account is based on the firm bedrock of tradition and legend, illuminated by a few historical flashes of men like Birbal Kachru, Hassan Kohiyami and Mohi-u-Din Foq etc. Much of it we know from old men and women living in the villages of Kashmir.

The story of Habba Khatoon's life, like her poetry, is romantic, pitiful and sad. Her life marked by misfortunes, culminated in a tragedy. It is generally believed and accepted that she, earlier called Zoon (Moon) was born in the house of one Abdul Rathar, a well-to-do farmer in a village called Chandhara, situated at a distance of about ten miles from Srinagar. She was sent to a Mulla, who gave lessons in a near by moque and from whom she learnt the Holy Quran, some Arabic and Persian. The girl grew up into a highly intelligent, sweet-throated and exceedingly captivating damsel. It is said that people from far and near came to see her and gazed at her, in wonder.

Her father, perforce, hurriedly married her to a peasant boy, Aziz Rather who was dull and illiterate rustic. Habba Khatoon's mother-in-law, an old shrew, ill-treated and nagged her. The husband felt apathy towards her gift of song and poetry. He got weary of her and hated her, for he did not find her helpful in the fields and household chores. She felt unhappy and ennui and found escape from the on slaughts of her mother-in-law's harsh tempers in her songs. Out of this suffering grew up wistful and pathetic strain, which predominated her poetry. Once on a romantic evening, with full moon in the clear blue sky bathing the saffron fields, Habba Khatoon, intoxicated with the beauty of the scene, coincidentally met Yusouf Shah Chak, the heir-apparent of Kashmir, who was returning from hunting. They fell for each other. Soon after, he got her divorced from her husband and married her himself. But alas ! this joyful life of hers came to an end very soon. The great Mughal King, Akbar sent an army under Bhagwan Dass and Mirza Khan who defeated the Kashmiri army and captured Yusouf Shah. He was taken to Bihar, where he was granted a small Jagir and never allowed to return to his beloved Kashmir.

For Habba Khatoon, this shock was unbearable and it unhinged her. She left the royal palace, donned the clothes of a mendicant and renounced the world. She made a small hermitage at Pand Chok, a small place on the bank of the river Jhelum. After twenty years she died in dejection.

Habba Khatoon as a queen has not much significance. She is known and loved for her poems. It is acknowledged that she was one of the sweetest and the most spontaneous singers of Kashmiri language. She sang lyrics which can be regarded as gems in Kashmiri literature and

therein her genius exults. Her poems possess all the essential elements that go to make a true lyric intense and vivid passion, exquisite verbal melody and spontaneity of utterance. They have much careless ease and abandon, indefinable and bewitched sweetness about them that send a strange, yet a delightful thrill through us. She is the fore-runner of realism and romanticism in the Kashmiri language.

She appeared on the scene when the poets were expected to sing of heavenly love but she sang of human love. Up to her time Kashmiri poetry was only concerned with God and spirit. Its main theme was mysticism. She brought fresh air into it when she sang of the worldly love. This love was the essential element of her nature. She does not treat of love in transcendental passion and spirit nor is she engrossed in universal abstract ideal. She sings of her personal substantive love. Her songs are pathetic and deeply moving, as the following English rendering of some of her Kashmiri verses will show:-

"Who my rival has ravished you,
that you have turned away from me !
Do you not loving like to be ?
Ah, why do you despise me !
At midnight I open the doors for you
Ah ! would you for a moment come to me;
Forsaken I am, though one we be,
Ah ! why do you despise me !
Pining and melting I am like the snow in summer,
Though blooming blossom of Jesamine I am,
Yours the garden and you may enjoy it
Ah ! why do you despse me !
I bathe and bridal dress I wear,
I swear to welcome and greet but you;
But you spurn and turn away from me
Ah ! why do you despise me !

Her mind is occupied with one idea and one theme, that is devotion and love for her lover and disinterest on his part. She lends herself to the intense feeling of the joylessness of life. Her early failure in marriage and then her love-story proved a strong and significant factor in her psychic expression. Hence, in her poems she enshrines her own hate and love. These powerful emotions were so great that unmindful of anything, she gave it an unreserved expression in her poems. Even as a queen she was haunted by the fear that Yusouf Shah may forsake her at any time, particularly when the rose of her youth would fade and fall. She had seen in his harem many competitive maids. Hence, only "plaintive numbers flow" from her and echo her own grief. Her poems are full of pain, sorrow, frustration and longing, desperation and hopelessness there found

in her poems heighten her beauty and stir the tenderst chords of human heart, as can be discerned from this English version of her original Kashmiri verse :-

"You stole my heart and forsook me at last,
Pray come, my lovely love, oh come
Let us be picking and plucking mellow myrtles;
He has hurt me with his love's hatchet;
Then sent none to ask and enquire after;
Pray come my lovely love, oh come !"

But her constant pre-occupation with her sordid life and poetry full of pain does not depress us, for she does not cynically cry in her lyrics, full of despondency. We find an undercurrent of world-weariness and feel that problem of evil and suffering is universal. Again, she keeps her emotions under control and her simplicity, softness and music console us.

Though in her poetry there is sometimes found a sprinkling of sensuousness, gaiety, yet we don't find any portrayal or description of sexual emotion or improvising sentimental conceits around the sensuous themes. Hassan, the historian, says that Yusouf Shah, in the company of his enchanting wife, Habba Khatoon, enjoyed his days and nights in picturesque meadows, pleasure-gardens and delightful spots, like Gulmarg, Sonamarg, Ahribal and Achabal. During these wanderings Habba and Yusouf seem to have seen "earth and every common sight apparrelled in celestial light." Moreover, their love is based on the Kahlil Gibran's theory that some men and women have his or her true and unique counter-part-soul-mates, either in this life or some other life. Habba Khatoon was such a soul-mate of Yusouf Shah, singing her love lyrics; she moved like Cindrella through the pageantry of the "Yusufean" scene. In fact, the luxury and joyful life of Yusouf Shah has become proverbial. In some of her verses we find expression of this joyful life, gaiety of her heart and the golden days. In them we do find romanticism but no voluptuous irresponsibility emanates from the lines. Even though she had gone from the log cabin to the white house in her balmy period, yet absolutely no *jo de vivre* peeps through her songs. A veil of feminine reserve and possibly piety interposes between her heart and words.

No poems barring those of Habba Khatoon or Arnimal, of a women's passion or love from the feminine standpoint in our literature is found. Ladies, therefore, find in her poems, an eloquent exposition of the women's point of view. Her desolate wails make them share their despair. Therefore, miserable women, downtrodden by callous men and persecuted by the mother-in-law, feel consolation and their sorrowful feelings get purged after singing her verse in the calm and lonely moments.

It may be said that the songs of Habba Khatoon inspire Kashmiris, particularly women, growing pity and terror and so like a Greek Tragedy are cathartic in character. The beauty of her poems is rather a matter of feeling that defies analysis. Her poems can be easily sung to music. We feel in her poems the freshness of flowers which once breathed will haunt the memory and so she deserves a place on the heights of the Mount Parnassus.

FOOTPRINTS ON THE SANDS OF TIME :

THE SAINT AND HIS SAINTLINESS

—B.L. KHAR

Saint Francis of Assisi was a Roman Catholic Saint who lived from 1181/82 to Oct. 03 1226. He experienced conversion in early 20s and sold his property, gave the proceeds to the poor and began a life of poverty and devoutness. He stressed the need to imitate the life of Jesus. In many ways a mystic, Francis viewed all nature as a mirror of God, calling all creatures his brothers and sisters. He was the founder of the Franciscan religious order.

Another Roman Catholic Saint, Saint Francis de Sales lived from August 1567 to Dec. 1622. He was consecrated Bishop of Geneva in 1602. He believed that spiritual perfection is possible for ordinary individuals busy with worldly affairs. His gentle character was a great asset in winning souls. His writings, filled with his characteristic gentle spirit, are addressed to lay people. His perennial meekness had won him the title of "Gentleman Saint". He was also named "Patron Saint of Writers".

One day, Saint Francis (?) and his disciple, Leo, were going to Saint Marino village. On the way, they were over-taken by a severe wind-rain storm. The road was rough and they were drenched to the skin and soiled with mud and dirt. The night fell. They had not eaten anything for the whole day and were desperately tired. The village was still far off and it was not possible to reach it before mid night. Then Francis said, "Leo, who is a real Saint ? Not certainly the one who provides vision to the blind or restores normalcy to the ailing or even re-infuses life into the dead. He is not a real saint." It was followed by a complete silence for some distance and, then Francis said again, "Leo, the real saint is not even the one who knows the language of the animals, plants and stones; the one possessing the knowledge of the entire world is also not a saint." It was again followed by complete silence for some more distance. Both of them continued their journey in rain and storm. Now, the dim light of the lamps of Saint Marino village were visible. Saint Francis said again, "And, even the one who had renounced his everything, is also not a real saint." Now, Leo not being able to take it any more, asked, "Then, who is the real saint.?" Saint Francis retorted, "We are now about to reach Marino. We will knock at the door of the inn. The Gate-Keeper will ask us who we are and we will tell him that we are his two brothers, two saints, and, he will shut the door, shouting at us '*Beggars*', *Idlers, clear out, there is no place for you here*'. We, tired, hungry, soiled with mud and dirt and shivering with cold, will keep on standing there, at the mid-night and then knock the door again. This time he will come out with a cane and beat us right and left, at the same time shouting at us : '*Scoundrels, don't pester us*'. In that situation, if we will have nothing against the gate-keeper – no feeling of ill-will, no regret at all – and, instead, will remain quiet, calm and composed and will consider him to be the God, then we may consider ourselves to be approaching the state of real saintliness."

Verily, if in all the circumstances, conditions and vicissitudes of life we remain calm, quiet, composed and equipoised, we should consider ourselves to have attained the state of saintliness.

OUR UNWELCOME GUESTS

Prof. B.L. Kaul

Our younger son Kuldeep and daughter-in-law Meeru had bought an old flat in a South Delhi residential enclave in the summer of the year 2002. Renovating the flat to make it habitable was a hard task. It put a lot of pressure on our son who is otherwise busy and he became unwell. So the Pravesh ceremony had to be postponed for some time on account of his poor health. Finally when he felt better and the auspicious day was fixed we went to Delhi to participate. Inauguration over, we decided to spend some more time with our son and bahu who was in a family way.

One evening the parents of our bahu, who live in the neighbor hood, came to enquire about the health of our son. We were sipping tea with our relatives when a knock was heard on the door. As the maid went to answer she stepped back as a group of eunuchs was standing outside. Sensing trouble the maid did not open the door. However, a chant accompanied by clapping and "Hai, Hai" had started. Soon voices were heard demanding Rupees Five thousand and rice, atta, sugar etc.

My wife nervously rushed to lock from outside the bed room where our son was resting. Our samdhis, both Delhiites who had some previous experience with tackling eunuchs argued from inside that the flat was and old one and there was hardly any justification for demand of money. Apparently satisfied, the unwanted guests stopped their chant. "Alright sister can you give us some water as we are thirsty", said one voice. It later turned out to be a ruse. Feeling satisfied that the group was convinced of their unjust demand, we allowed our maid to bring out a bottle of cold water from the refrigerator. No sooner had the maid opened the door than did the eunuchs push her aside along with the bottle of water. Now a group of eight hijras was standing right in the middle of our living room chanting "Hai Hai." Tereafter a drama ensued. Some of them started requesting, some cajoled while some others simply showed their eyes and threatened. We watched helplessly while our samdhis argued with them. Suddenly one of the eunuchs downed her pyjama. Embarassed we gave in. Finally the amount to be paid was settled after a lot of haggling and I was relieved of a substantial part of money lying in my purse.

After the group had left happy for having robbed us, I started thinking. Are eunuchs to be despised for their actions ? They are born as a result of a biological aberration which is beyond the control of any one. A normal male has XY sex chromosomes while a normal female has XX sex chromosomes. A eunuch unluckily gets an additional X chromosome due to some abberation and as a result gets a combination of XXY sex chromosomes which deprives him of becoming either a normal male or a female. This condition is genetically called *Klinefelter's syndrome.*

In India eunuchs are rejected by the society and they have nowhere to go except to join the existing groups of eunuchs. There is no social security for them and they have chosen the easy path of coercion and extraction of money. Whether we like it or not, it is a question of their survival. In the process they have made a nuisance of themselves. In Kashmir some eunuchs are self-employed as match makers and go-betweens. Their services were utilized by nawabs and kings of yester years to keep an eye on their wives and mistresses. Some Hindu kings used eunuchs as spies and planted them in other king's courts and households to get vital information. Arjun hid his identity as a eunuch during pandava's exile.

In democratic India eunuchs have equal rights and sincere efforts need to be made to make them useful citizens. Some eunuchs have entered politics and managed to be members of legislatures. It is a good sign. After all eunuchs are human beings and possess normal intelligence. However, they are sexually dysfunctional and this should not prevent them from participation in other activities of life. They deserve to be enrolled in schools and colleges and given opportunities to prove their worth. This is what *Inclusion* is all about. Instead of making them useless and a nuisance they should be provided opportunities to prove their worth. If it happens then they will no more move about clapping their hands and sing "Hai, Hai" to the amusement of some and annoyance of others.

A HISTORICAL ANECDOTE

Assassination of Abraham Lincoln

B.L. Khar

"With malice toward none, with charity for all let us strive to finish the work we are in; to bind up the nation's wounds." A.L., March 04, 1865.

From a log cabin to the White House, is how the life of Abraham Lincoln may, briefly, be epitomized. Of all the great presidents of the United States of America, he stands the *tallest* as his memory has been held in the most enduring affection and admiration the world over. Born in a Kentucky single room log-cabin, on February 12, 1809, he moved to Indiana in 1816 and to Illinois in 1930. After doing some odd jobs, he studied law and passed the bar examination. He began practicing in Spring field, Illinois and soon earned a reputation as a shrewd, intelligent and honest lawyer. In 1847, he was elected as a Whig to the US House of Representatives. In 1856 he joined the Republican party and was nominated as its candidate for 1858 senate election against Stephen A. Douglas. He argued against the extension of slavery into the territories, but was not an abolitionist. Though he lost the election, he became popular at the national level mainly because of his debates with Douglas. In 1860 Presidential Election, he ran against Douglas again and won by a large margin. The south opposed him on the issue of slavery and before his inauguration, seven southern states seceded from the union. The ensuing American Civil War completely consumed Lincoln's administration. The continuing war affected some Northerners' resolve. But strategic battle victories turned table and he easily won 1864 election against George B.McClellan. He brought in the 13th Amendment, outlawing slavery which was ratified in 1865. At his second inaugural, he spoke of moderation in reconstructing the south and building a harmonious union.

In his April 11, 1865 speech, President Lincoln promoted voting rights for blanks. On the evening of April 14, 1865, five days after the surrender of the Confederate Army, the President, accompanied by his wife Mary Todd Lincoln, attended Ford's Theater in Washington to see a comedy called *Our American Cousin.* At 10.15 PM a deranged actor, John Wikes Booth shot the President with his pistol. The President was critically wounded. He was taken to a room in a house across the street where he lay in coma for nine hours. Members of the Cabinet gathered at the house. Mrs. Lincoln, in a hysterical state, waited outside the room. At 07.22:10 hours of April 15, 1865, Edwin M. Stanton, Secretary of War, emerged from the room and announced the President's death with these words : "Now he belongs to the *ages*". [Some believe he said "*angels*"]

Ford's Theatre where Lincoln was assassinated now contains a museum of Lincoln relics including letters and books, White House China, the clothes the President was wearing that night, the pistol with which he was assassinated and John Wikes Booth's diary.

The Lincoln Memorial in Potomac Park, dedicated on May 30, 1922, is within a walking distance of the White House and the Capitol. It is a classical Greek Temple and one of the most visited sites in Washington DC.

[Refs : Britannica Ready Refs.; Wikipedia Free Encyclo etc.]

TENTATIVE ROAD-MAP FOR THE RETURN OF KASHMIRI PANDITS

–P.L. Koul (Budgami)

The return of Kashmiri Pandits to the valley is and must be a matter of concern for the Govt. of J & K State and the Govt. of India, alongwith all political parties who have a firm faith in the secular fabric of the country; its spirit of idealism and dedication to the best interests of the country. Since the constitution was enacted in the name of People making it Soverign, Secular, Democratic Republic.

The ethnic cleansing of the Kashmiri Pandits from the valley in 1990 has threatened the basic foundations of Soverignty and Secularism of the Nation by keeping away the Kashmiri Pandits from their home. The ongoing challenge to the civilised democracy at the hands of the separatists and all those who still force the KPs to remain away from their home land needs to be corrected without any further loss of time.

For the return of KPs, I propose the following road map which is a maiden effort and a stimulant for the reaction of all the concerned. The confidence building measures on all fronts viz Security, Safety, Dignity, Economic, Social, Ethinic, Religious, Cultural and Heritage which are sin qua non could be addressed as under :

(a) A battalion of Kashmiri Pandit scouts on the pattern of Ladakh Scouts be formed right now and immediately who will take a lead to settle down in the valley alongwith their families.

(b) A battalion in JKP from among the KPs be also formed at the earliest and made to settle in the valley with their families.

(c) After implementation of "a" above, the KPs be got settled and rehabilitated at the district headquarters/safe zones, identified mutually by Security agencies and Pandit representatives.

(d) Representation should be given to the KPs in Administration/Law & Order maintaining agencies and Secretarial Services.

(e) All distress sales should be annuled and original ownerships restored to KPs.

(f) Special employment package should be sanctioned for the unemployed KP youth to balance their legitimate claims for the last twenty years with suitable postings.

(g) Disputes of migrant property, preferably through Lok Adalats, should be settled expeditiously.

(h) Due weightage to think tank of the community in all matters of decision making at all levels should be given.

(i) Tours for interaction with local people to the localities to which individual groups belong to should be conducted.

(j) The Upkeep and maintenance of all religious places in the Kashmir Valley and the repairs of the infrastructures of these places should be ensured.

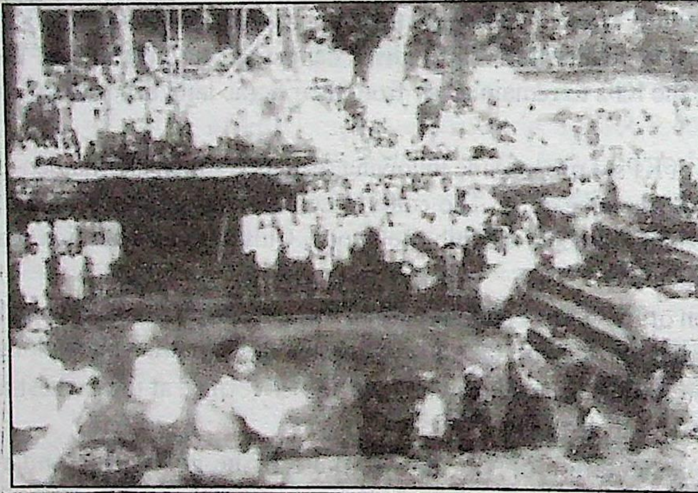
(h) Restoration of promotion benefits of KP displaced employees from the due dates and payment of dues 5% withheld Ex-Gratia Relief to the gutted houses for immediate reconstructions.

(i) Payment of HRA/CCA to all displaced employees which has illogically and irrationally been with held till date.

VICHARNAGH—MY HOME

—B.L. Khar

The First Navratra of the Spring-Time, which also marks the New-Year's Day of the SAPT-RESHI SAMVAT, popularly called NAVREH by the Kashmiri Pandits, is celebrated by them, perhaps with greater gaity than by others in north India. By the same token, the **AMAVASYA** preceeding this First Navratra (NAVREH), i.e. the CHAITRA-AMAVASYA, is known, among Kashmiri Pandits, as NAVREH-AMAVASYA. It being the last AMAVASYA in a SAPT-RESHI SAMVAT has a deeper religious sentiment attached to it, in so far as the Kashmiri Pandits are concerned. In the valley, the festival of NAVREH (CHAITRA) – AMAVASYA was traditionally held at the Sanctum-Sancorum of VICHARANGH.



CLEANSING OF VICHARNAGH SPRING-SEPT 1942

VICHARNAGH is a sub-urban agglomerative townlet of Srinagar city. It is a segment (Pati) of village Zoonimar of Halqa Naushehra of Srinagar city. It was Sultan Zain-Ullab-U-Din, the Badshah, who brought this ancient hamlet within the limits of NAUSHEHRA, one of the "New-Cities" founded by him in the fifteenth centaury AD. Vicharangh is situated in the north-east of the city, on the right hand side of the Srinagar-Ganderbal-Baltal Road, nearly 8 kilometers away from Srinagar-Zeroo-Mile (Civil Secretariat). The same road, from Vicharnagh, winding via Soura, along the bank of once lustrous Anchar Lake and branching off at Ganderbal, goes to Khribhawani. In earlier days, approached from the main city, one had to cover the distance either on foot or by Tonga, via Boharikadal, Zadibal, Alamgari-Bazar, to reach there. Later, in early fifties, it got connected by a bus service via Lal Chowk, Dalgate, Khanyar, Hawal etc.

I do not know, precisely, how the place has come to be called Vicharnagh, but the explanation may not be far to seek : "VICHAR" and "NAGH" mean, respectively, "Self-Introspection" and "a Spring". Since the area in and around the Springs would have offered an ideal location for deep meditation and self-introspection, the place must have come to be known as Vicharnagh. It is also believed that the annual local Almanac (Janthari), after being compiled by the learned Pandits in the valley, would be brought by them to Vicharnagh for the final deliberations with a view to rectifying errors, if any, before being finally issued on NAVREH-AMAVASYA. Thus the name, "VICHARNAGH", is logically suggestive of the fact that it has originated around the time when the place was identified and used as a venue for thought stimulating intospective exercises.

The Springs mentioned above, two in number, are located in the precincts of the famous Vicharnagh Temple. The smaller one, around 18′ × 18′ and 4′ deep, falls on the left side immediately after entering the main gate of the temple premises, and would be used, generally, for bathing. The bigger one is around 60′ × 90′ and is about 8′ deep. There is a SHIV-LINGAM resting on a rolling-pin type stone pedastal, at the bottom of the spring. The water (believed to be coming from the famous Aila-Pathari

mountainous lake of Gulmaragh range) flows into the Spring from its north-east and north-west corners. In its north is the main temple building having, among other artefacts, quite a few stone-idols of antique value. In its west is a smaller temple made entirely of chiselled stones. The bigger spring used to be dewatered and cleansed periodically. The last ceremonial cleansing was affected with appropriate religious fanfare, in September 1942. The temple premises used to be the central place of attraction for every body. All important festivals, particularly the Janam-Ashtami used to be celebrated there combinedly by the local Pandits with great fervour. The springs and the temple buildings together with three or four mighty Chinars were profusely illuminated with oil-lamps on important festivals. Lighted oil-lamps, resting on small wooden floats, left to float on the surface of the springs, presented a magnificent panoramic view on the festive nights. Especially, on the occasion of NAVREH-AMAVASYA, the site attracted thousands of devotees from all over the valley every year for an ablution. The place would wear a festive look with improvised stalls, coming up on both sides of the interior road leading to the temple premises, selling sweet-meats, toys and other sundry items. The local Pandits would take immense pleasure in serving hot vegetarian (Daal-Nadroo-Haak-Rice) lunch to the pilgrims after they had taken their bath in the spring and offered prayers at the temple. The day marked the beginning of the nine-day long NAWRATRA festivities.

Abounding in swampy willows, Chinars, populars, acacias (Kiker), Walnuts, promegranates and varieties of vegetables, all blooming to brim in respective seasons, a clear water stream called MUKHTA-PUAKHUR running across it and birds of different hues warbling around, God has endowed this city-village with a serene beauty, peculiar to itself.

Vicharnagh is the original habitat of the Khars/ Khers of our 'stock', among others. The other Kashmiri Pandits who lived there included the Tikus the Dhars, the Peers, the Kaws etc : The occupation was mainly Government service. There were people in the Revenue, Police, Public Works and Education Departments, in the Accountant General's Office, in the Secretariat Administration, in the Defence Forces, in the Civil Aviation Organization etc : Some of them rose to very good positions. A few had flourished in business also. Anupem Kher of the Bollywood fame is one of the Khars of Vicharnagh.

Among the majority community brethren who lived at Vicharnagh were the Guffas, the Patoos and the Khaars (Iron-Smiths) who had very close rapport with our community. The Sher-e-Kashmir, Sheikh Mohd. Abdullah, who lived nearby at Soura, had been a class-mate of a few of our elders and had close affinity with our community. The Pandits lived in complete harmony and amity with their majority community brethren. There was absolutely no mistrust between the two communities. I have a faint recollection of late thirties or early forties when my maternal grand mother would come from and return to Safapur, her parental home, via Anchar, partly by boat and partly on horse back, accompanied by a muslim escort. That, of course, was a common phenomenon those days.

The communal amity and harmony at Vicharnagh received a very serious jolt in 1931. Our community members were subjected to loot by some bigoted zealets, in a politically engineered mass communal frenzy, which had engulfed the areas from Maharajaganj down to Vicharnagh and in which, among others, our houses were looted and ravaged. That had marked the beginning of the migration of the Pandits from Vicharnagh to the other parts of the city, without, of course, losing their moorings there completely. The situation, however, continued to deteriorate further gradually thereafter, though not very noticeably as no major episode of the intensity of 1931 took place subsequently in that locality. Even during the 1947-Turmoil, the locality remained, bye and large, unaffected.

The Pandits continued to live there, and, surprisingly, some of them belonging to the other places of the valley, purchased housing plots and constructed houses there, even upto late eighties. ("PEER-TENG" which once upon a time would serve as a "Stadium" for playing all sorts of games, was levelled and converted into housing plots). All was, however, over, in respect of this once peaceful and sacred place of pilgrimage, as was in respect of the rest of the valley, with the onset of the marauding militancy in late 1989.

[25.03.1998; Slightly modified 14.04.2008]

KHUSHWANT SINGH AND PANDITS

—Dr. J.L. Tiku

Among various writers and authors of books in our country Khushwant Singh has interested me by his matter of fact write ups, pithy and spicy anecdotes, humorous and flavoury appraisal of men and matters. He has authored a number of books and has also translated into English the autobiography of Sheikh Mohd Abdullah, *"Atashi-Chinar"*.

My interaction with the learned author has been brief and through two letters. In my first letter to him, written in Feb. 1998, I had sought space in his famous "Malice" Column, for a comic poem captioned "Ode to Bhandari". It was a satirical piece about R.C. Bhandari, the then Governor of UP. Mr. Singh wrote back to me promptly, on Feb. 28, 1989, that whereas the matter had been dated, the same might lose interest by the time he could use that.

Reacting to an article of Singh Sahab appearing in the Tribune of Feb. 16, 2008, I wrote to him my second letter. The contents of the letter ran like this :

It is an intellectual treat to go through your various write ups on various public issues. The one *"Shed Prejudice against Islam"* in Tribune dated 16th Feb, 2008 is welcome and sheds light on your secular ethos. Islam may be a religion espousing Peace and recognizing other religious as well but it puts certain traits in its followers which are in conflict with civility, nobility and live and let live principle. It propagates exclusive front in its followers. Take for instance Pakistan. It had a strong 22%. Hindu Population at the time of partition. It has come down now to less than 2 percent. There is a Pakistan controlled Kashmir, which is so called "Azad Kashmir". It had a sizeable Sikh & Hindu Population. It has now no non-Muslim left. A few left have embraced Islam. A miniscule minority of Pandits in Kashmir valley have been bundled out and the majority Muslims had no qualms in pushing them out. If Islam is a religion of peace, it could have provided an inclusive trait and allowed plurality of truths. As is tradition with Hindu and Sikhs, we have to take your opinion with a pinch of salt.

Sardar Saheb's reply, dated March 27, 2008, was as under :

"You have a point. Do not judge a faith by the doings of its followers. I can give you similar examples of what Hindus and Sikhs did to Muslims in different parts of India since independence. The case of Kashmiri Pandits is **singularly tragic.** Only a handful remain in the valley. Sikh remain in large numbers. Local Muslims were unable to protect them from outsiders. But do not tarnish the whole community for the misdeeds of a few. That this finds you in good shape.....yours".

May be, in our abject despair, we sometimes, react, to the point of causing inconvenience to some, but the fact is that we, the Pandits, have lost our hearths and homes, our landed property, our ancient temples and shrines, our enchanting environs and every thing else. Hundreds of our fellow brethren – old and young, women and children – all innocent, have been killed, *nay,* butchered ruthlessly. And then, there has not been any worthwhile effort on the part of the State and the Central Governments to restore our habitat to us. At the top of it all, we are being treated as the third class citizens in our own *Mahaan-Bharat.* God knows what is in store for us.

VERTIGO

—Dr. J. L. Saraf

Vertigo is a condition of a sensation of whirling motion or spinning with a tendency to lose balance. The symptoms of whirling and/or spinning can manifest even while lying down. If the condition appears while one is standing, it becomes difficult to maintain balance compelling him to sit down or lye down.

Generally, vertigo is caused due to an inner ear problem, Incidentally, we may take this opportunity to know something about this wonderful machine, the ear. The ears are divided into outer, middle and inner sections. The outer part comprises the curled shell on the side of the head. It captures vibrations or sound waves and channels them down a short canal to the eardrum, the membrane that separates the outer from the middle ear. The middle part occupies a hollow cavity large enough to hold four or five drops of water. Arching across the air space is a chain of three tiny bones; the hammer, anvil and stirrup, so named because they resemble these articles in miniature. They pick up the vibrations, amplify them and pass them on to the fluid in the cochlea. This bony, snail-shaped structure, about the size of a lima bean, is located in the inner ear. It is the inner ear that partly controls our sense of balance. In addition to the cochlea, the inner ear contains three fluid-filled canals and two chambers, all connected to each other. Any movement of the head sets the fluid in these passageways in motion. As a result, complex nerve signals are sent to the brain. Combining these signals with others from the relevant muscles and the eyes, the brain can tell the body what is must do to keep us balanced. With such an intricate and delicately wrought organ, many things can go wrong. The major impairment is deafness. Vertigo can be regarded as a minor fleeting debility.

The other known cause of Vertigo is Cervical Spondylitis or inflammation of the vertebrae in the region of the neck. Because of the inflammation in the region, the vein carrying blood to the brain gets pressed as a result of which the free flow of blood is disturbed giving rise to whirling or spinning sensation.

The other causes of this ailment can be : Light Headness; Severe pain; Headache; Low Blood-Pressure; Too slow or too fast heart-beats.

Vertigo often clears up of its own and becomes less intense after a few weeks even without any specific treatment. However, the following plan/regimen can be kept in view for proper/quicker management of the problem :

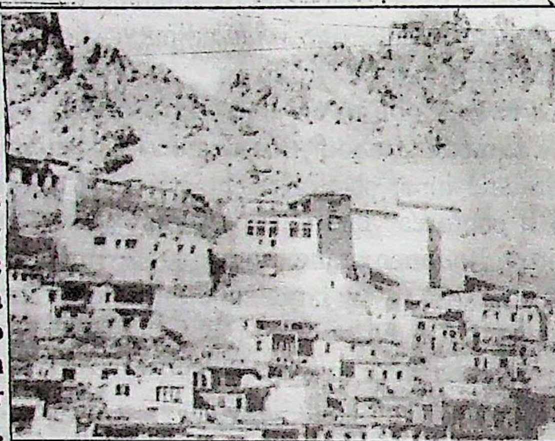
1. The diagnostic tests such as Blood-Pressure Measurement, Blood Tests for Blood Sugar (F/PP), ESR etc, ECG, Hearing/Balancing/Neurological Tests, MRI [Magnetic Resonance Imaging].
2. Medication comprising Antihistaminics, Scopolamine, Sedatives, Anti emetics.
3. Consultation of ENT specialist and/or Orthopaedician for Ear/Cervical Spondylitis problems.
4. Appropriate Head/Neck Exercises.

A NOSTALGIC VISIT TO LEH

—Deepak Tiku

"A man travels the world in search of what he needs and returns home to find it" —*George Moore.*

The atypical landscape of the remote environs of Leh had left an indelible impression on my young untained mind when I had first gone there, in 1967, with my family. My father was posted there to serve a compulsory tenure of two years in the then composite Frontier District of Ladakh which, later on, was divided into two Districts of Leh and Kargil. That time, I was five-year old boy, my formal schooling was yet to begin. The Government quarter allotted to my father was located at Chanspa, an enchantingly secluded site about a kilometer above the main Leh Bazar. I remember having had a lot of fun with my chubby, round-faced, pink-cheeked, snub-nosed, untidy Ladakhi play-mates as also with some of my own species of *Khachulpa* (Ladakhi name for the Kashmiris). With the conclusion of my father's two-year term in Leh, we returned to the valley. But Leh remained always fresh in my memory and, at times, I would be seized by a strong desire to revisit the place. However, my studies – academic and professional-my job and my family, with their attendant responsibilities, did not spare me a chance, for a long time, to think seriously about visiting Leh.. But the desire was always there at the back of my mind and, at long lost, God willed it to happen.



LEH : THE ROOF OF THE WORLD

A visit to Leh involves a careful advance planning. The 434 km Srinagar – Leh road remains snow-bound right from Baltal, for most part of the year – generally from Oct./Nov. to April/May – when the area remains inaccessible by road. One can, however, reach Leh by air, subject to availability of seats during the winter rush of air traffic. But going to Leh during winter months does not hold much charm. It does not snow heavily in Leh Town and, therefore, there are no known winter sports there [Incidentally, the only popular sport is horse-polo]. Prospects of visiting the interiors, the side-valleys, the far off places etc. during winner are also quite minimal because of the chilly hostile weather. The ideal period for going to Leh is June-September.

All that in view and after drawing up an itinerary, I boarded the bus at Srinagar Tourist Reception Centre at around 7.30 in the morning of June 30, 2002. Barring a few locals, the rest of the passengers were all foreigners. I started unlocking my childhood memories and rather felt apprehensive if I could recollect the two days journey undertaken by me, thirty five years back, with my parents and my elder sisters. Our first stop was at Kangan, a small but important town with a clear cool water stream flowing by the side of the road leading to it from Ganderbal side. Our coach halted there for half an hour for a quick cup of tea. Our next stop was at Sonamarag, a wonderful health-resort, located at the foot of the world-famous Thajwas Glacier. The road beyond Sonamaragh is controlled and maintained by the Border Roads Organization. The next stop is Baltal – the southern foot-hill side of Zogilla–from where an alternate hill–track branches to The Holy Amarnath Cave. There is one-way traffic on the Sonamaragh-Baltal-Dras stretch of the road which

winds its way over the Zojila Pass, at an altitude of 3529 Ms. It moves along the river, guided by two steep rising mountains on either side. There are grassy slopes up to certain heights, interrupted by huge rocks, and above those are stark naked cliffs. When we reached there, we could see some mountain ranges, less steep, still holding huge mass of ice in their laps. The drive up the Zojila Pass, a thousand meter steep ascent from Baltal, with its sharp hairpin bends, intercepted by dangerous road erosions, is an act of share daredevilry.

The slope after the Zojilla pass suddenly begins to ease off and opens into the valley of Drass which is considered to be the world's second coldest place after Siberia, with temperature dropping down to minus 50 Degree C. From here begins the District of Kargil, one of the two Districts of the Ladakh region, the home of the Budhists and the Muslims, mainly of Shia Sect... We reached Drass at around 3. PM. Here, the foreign tourists are required to register themselves. The road from Drass to Kargil is generally wide enough to allow two vehicles to pass comfortably. We reached Kargil at dusk, for a night's halt. Kargil is a District headquarter, situated on the bank of river Suru, 7500 feet above the sea level and 205 kms away from Srinagar. Unlike Leh town (about 229 kms farther away, towards south-eastern side of it), Kargil is green with varieties of trees and other vegetation. It remains cut-off from the valley, except for the four months of summer. The population of the town, about 1.15 lakhs, is predominately Muslim (Shias).

Next day, early in the morning at 05 'O Clock we left Kargil. Crossing River Suru, the road winds itself up a plateau from where one can have a bird's eye-view of the entire Kargil town. The local irrigational channels seen on the way are a marvel of primitive engineering skill. As the rainfall in this area is as good as nothing, glacial streams are often channelled for miles, along the precarious granite mountain side and across the faces of barren cliffs, to rare oasis of soil.

The next important habitation is the fertile valley of Mulbek. It has a large vertically standing rock on the road side with a high relief of Goddess Chamba dating back to the first century AD. A new temple built in front of the rock now obscures the image. We halted here for a while and I took the opportunity of capturing some good shots of the landscape in the morning light which had already started touching the low lying fertile plains.

It may be interesting to note here that beyond Kargil one suddenly starts noticing manifestations of signs, symbols, relics of Budhism. After every distance of uninhabited, dreary and desolate drive, we generally come across multi-coloured prayer flags fluttering over the monasteries, big or small, Mani-Walls and Chortens which add a soothing lustre to this land of lamas, unrepresented in the rest of India.

From Mulbek we started climbing again over the chocolate brown mountains of Zanskar Range with their peaks blatantly rounded off. [*Copper, in Tibetan language, is called 'Zangas'. In ancient times there was a fort in Padam which was covered with a copper foil. For this reason the area came to be known as 'Zangas' which, eventually, changed to Zanskar*]. The existence of such type of mountains was completely beyond my imagination. They closely resembled the sand dunes in shape. The temperature fell rapidly; it became very cold and we were forced to pull down the glass panes. While crossing Phatula, the highest point (about 13,400' above the sea level) reached on this segment of the road, it looked as if one were very close and talking to the unspoiled mountain peaks, touching the roofs of deep blue sky which otherwise looked beyond the realms of mankind when viewed from distant plains. Coming down from Phatula, we come across Lamayuru Monastery, placed on a corner ridge of a desolated hill, which stands out strikingly from the monotonous landscape of brown sandy hills almost all around.

The 10th centuary built LAMAYURU monastery over looking a small village down the hill is magnificient. I regret that I could see it only from a cramped seat of the coach. The golden crater created by a drained lake on the background bore a resemblance to a moonscape. It is really amazing how humans come to terms with such areas showing infinite resourcefulness and determination to sustain life. In fact life in these little mountain villages is delightfully simple and the inhabitants are almost entirely self

supportings. A few fields terraced out of the steep hillside by their ancestors, supply all the food they require. A flock of sheep goats tended in summer by the community provides them with the wool for their clothings. Any surplus farm produce is exchanged for the luxuries available in the city markets.

The journey then continues to descend over 20 exciting loops of road to reach KHALSI. As one looks down from the window at the asphalt track made over a rust brown granite rock, one is moved by its resemblance to a snake in locomotion and secondly terrified by the altitude from which he is descending. Vehicles at their end of descent almost looked like matchboxes crawling with snails pace from the top.

After descending for half an hour, we crossed the river INDUS to reach KHALSI, the most fertile plain of INDUS Valley in this region. Air was warmer here. It has two crops every year. The toil of farmers had already yielded golden yellow crop, ready for harvesting, where as at other places crops were still young lush green. We settled in a restaurant on the road side for lunch. From here we moved along the sides of mountains at some places very close to the river bed and at some places high up where from the river looked no more than a greenish blue serpent. The journey was once again very bumpy. We passed through SASPOL, and finally descended at the plains of BASGO where the fortrees is built on the cliff top and then to village NIMU. From NIMU onwards the road runs over a plateau with initial high gradients forcing the vehicles to move at full throttle and this steeprise over plateau ends in a huge expanse of plain land, the monotony of which is occasionally broken by rising sand hills. The road runs straight for miles without any visible end, the landscape is no better than DEATH VALLEY.

It was around 5.30 P.M. when we landed at LEH, which is at an altitude of 11,400 Ft. At the bus station, we were surrounded by a squadron of brokers, both male and female, clamouring to take us to their respective lodges, where I was least interested to go. I beat them off and walked towards the place where I was going to spent my whole next week. I was asked by my would be hosts to be their guest during my stay at LEH which I agreed with a little hesitation.

LEH, before 1974 was not open to foreign tourists and there was hardly and hotel available then; now it is mushroomed with hotels and Guest-Houses. Most of the private houses are converted into lodges, which is a good source of income for the natives in the summer season. LEH was once totally cut off for the most of the year from the outside world except for few months of summer when Leh-Srinagar highway used to be open. Now sitting at LEH, one doesn't mentally feel the seclusion. All modern amenities, like telephone, T.V., radio station, power, air service are available. The tourism Department has helped towards improvement in the overall standard and TV has brought it into the mainstream of life in the country.

The finest buildings in LADHAK are monasteries, which are always placed high upon every prominent rock and have very imposing appearance. Generally the outerwalls of the monasteries are formed of dwelling of monks and the interior if large is divided by other buildings into several open courts. One room more spacious than the rest is set apart as a temple for the performance of daily service. The outer walls are generally white washed. The roofs of these large rooms are always supported by plain wooden pillars. The roof is formed of poplar spurs peeled white. The floors are generally of clay but the better sort are paved with small silt pebbles set in clay. Out of my brief visit I spent one day at each of the monasteries, HEMIS, THIKSEY, SHEY. I utilised the services of local road transport for paying visits to monasteries falling within 40 kms, radius of LEH. It is cheap usually packed to suffocation because of only one service a day. Depending upon the distance of the monastery from LEH, accordingly one gets more time to explore the nearer ones than at the farther ones if one intends to come back by the only available bus and does not stay back for the night. I was forced by the existing circumstances literally to run from one place to another to take photographs of HEMIS GOMPA, so as not to miss the only bus.

In LADHAK it is a clear blue sky and bright sun; it is more a climate of extremes, in that the sun rays are powerful, being less weakened in traversing the smaller thickness of atmosphere, so powerful as to heat quickly the rocky ground exposed to them, while from its rarity the air both receives less heat from the sun rays and in the evening allows a quick radiation from the day heated ground so that cold nights suddenly succeed days that have been felt to be hot by the exposed sun. High altitude with dry rarefied atmosphere had started flexing its muscles over me. The usual pace of walking, climbing flights of stairs strained very much. It resulted in complete exhaustion followed by increase in heart beat and respiration rate. Occasionally, I had the feeling of nausea and nasal bleeding, which was the outcome of showing lack of respect to high altitude life and not allowing body; to adapt if for reasonable amount of time to develop defences. Simultaneously due to dry climate and sensitive skin my lips started cracking leaving behind painful scars for healing. This new world to the outsider is doubtless very beautiful but as they are used to living at low altitudes they have to face increasingly harsh conditions.

The rest of my trip, I spent in exploring the whole of LEH town on foot. LEH has a palace situated on Tsemo hill over looking the town. It belongs to the Royal family now residing in STOK about 17 kms away. It is a large fine looking building which is about 250ft, in length and seven stories high. The outerwalls have considerable slope as their thickness diminishes rapidly with the increase of height. The upper stories are furnished with long open balconies on the South and the walls are pierced with considerable number of windows. The balconies on the roof after a bird's eyeview of the town. The palace inside is in a dilapidated condition. It has also a temple inside it known by KHAR Gompa.

One finds the mainstreet of LEH littered with western pop-singer look individuals wearing black colour T shirts, Trousers, dark sunglasses, stickers, badges, ear rings, etc. These Micheal Jackson type clown are seen wandering up and down the mainstreet. A few yougsters are seen playing pop music on the pavement on full blast inviting attention to would be Micheal Jacksons. Also on pavements of the main street, usually one finds scores of Ladhaki women both young and old in the traditional dress, selling green leafy vegetables in the conical baskets during summer time. The streets otherwise bear a deserted look during winter. Shops in winter keep only small windows open during late afternoon for trade. Common sight of elderly pedestrians walking with the spindle of Prayer drums in their hands and chanting hymns "OM ! MANE PADME HUM" in the past, is no more noticed on the streets. Instead that these holy objects have found place in the shop of curious, fetching a good sum from foreigners. In LEH men now prefer to wear western style clothings to their native dress but women still wear their traditional dress, GONCHA, while at work. Nearly all Ladhaki women are slant-eye beauties and earning members of the family besides responsible for household work. They appear a good deal more open and friendly than the women from rest of INDIA. The relationship between two sexes seems altogether more close and natural. LEH after commercialization, is slowly losing its status quo which was once unspoiled and untouched by the mechanization. Walking out I discovered a few hundred yards away from the mainstreet, the old town at the bottom of a hill just under the palace. Here dwells the only small community living in plain, simple huts of mud, thatch and wood carrying their life in the same way that they had carried for hundreds of years. The space between the LEH town and the INDUS riverbed is totally barren, devoid of any vegetation. It is occupied mostly by the barracks of the army. Every fertile patch of ground supports a variety of trees including young populars which are planted for building material.

In addition to monasteries and palaces, one finds long rows of what appears to be immense graves overlaid with slabs, each engraved with "OM ! MANE PADME HUM" ["Oh ! the jewel of the lotus"] called MANI WALLS. The one built in 17th century in LEH city called Rongo Tajing is about half a km long. The other edifice

like gigantic chess man erected in the honour of BUDDHA is called CHORTEN. It has a square base which is mounted by an inverted and truncated, cone. The cone has a lofty pinnacle crowned at the top by holy emblem of Dharma. PRAYER FLAGS of five colours, yellow signifying earth, red-fire, green-water, blue-sky, white ether or mind, link houses or trees to other trees making the town look as if it were captured by hapazard spider web of rainbows. These coloured flags fluttering in the breeze are inscribed with the same mantra "OM ! MANE PADME HUM" which the devotees of this religion believe will produce more and more beneficent results, the oftner it is repeated. Towards North West of LEH on the foothill, number of small white washed vertical pedestals are found. They are hollow from inside, have big opening on the top and a small one on bottom side, exactly look like North Indian Tandoors except they are square in shape. These are cremation places for Ladhakis. The corpse is placed in the oven from the top in a cramped posture and the fire is kindled from bottom fire-hole below iron grating which takes the weight of the corpse. It seems due to the scarcity of wood in the region, the above ritual has been adopted.

Before falling asleep, tired and having lost all strength I dared to look at the diary. It was 9th of July, only ten days had passed since I had left SRINAGAR. It seemed like a life time. I boarded the plane for SRINAGAR next morning. Once again all my companions were forefingers in addition to the stewardesses with their pained faces and mechanical gestures. The past days flashed in my mind like a newsreel. My eyes were moist. It was a strange unknown passion for this land which forced me at time to climb hundred feet of rocky hills to capture some rare views of this land despite the resistance of forces including oppressive sun, killing thirst, high altitude sickness. It is a pleasant place for anyone with a taste for travel with a sense of geography and with a spark of curiosity about people and their ways. There can be very few places in the world more satisfying.

I wonder if I could make it once again to this forbidden land in my lifetime and suddenly my further thinking was arrested by the sight of the airhostess standing at the exit with folded hands. The journey was over.

SUPPLEMENT

To the List of the Names/Institutions from whom Condolatory Messages have been received on the sad demise of Pt. T.N. Khosa : **[Pages 16 & 17—Jan-Feb. '08 Issue]**

Sl [Contnd.] Name with brief address

63. Staff of K.P. Sabha, Ambphalla, Jammu.
64. M.L. Bhan, Secretary Jagad Amba Sharika Sanstha, Camp Jammu.
65. Chander & Brij Lal, A-One Tent & Light House, Rehari Colony, Jammu.
66. Veerji Bhat, Chairman MPSAT, Jammu.
67. P.N. Pandita, President, Samaj Sudhar Sanmiti Trust, Durga Nagar, Jammu.
68. Chairman, Sanjeevni Sharda Kendra, Anand Nagar, Bohri, Jammu.
69. P.L. Razdan, Vice President, Kashmiri Pandit United Forum, New Delhi.
70. ASKPC Amar Balidan Trust, the Martand (*Ref. Sl. 01 above*)
71. M.K. Raina, M.L. Raina, Kuldeep Pandita & P.N. Dhar of AIKPC *(Ref. Sl 02 above)*
72. A.K. Deewani for & on behalf of ***Avinash & Avinash (Ref. Sl 24 above)***
73. Sumeda and K.K. Daftari, Laxmi Nagar, Muthi.
74. Nancy and B.L. Jalali, Srinagar.
75. P.N. Kotru & family with Mrs & Ashok Kaul, Mrs. & Vikas Munshi, Mrs. Sunita & Mrs. Sarla

(Editor)

HEART BEATS

I. To Bansilal

A.N. Dhar

The intoxicated lover,
having just got up from sleep,
looks a veritable marvel
in himself !
Celestial damsels
hover around him in admiration;
angels come from above
do likewise,
and mother Divine
feels ecstatic !
Sensing what he cherishes,
his God-father
cheers him up with approval
and praise:
"Ever perceive divine green hue
and experience illumination
all around, my child",
whispers the Bhagavan
into his ears.
The introvert lover
is a master of hidden riches;
content with himself,
he ever experiences
the inflow of knowledge spiritual !
As if a star
descended from the heavens,
celestial beauties
are drawn to him irresistibly,
and he sings of divine love
in his tuneful voice!
May the lord shower upon us
his Grace Abounding
that we all need
indispensably,
and we shall remain
ever beholden
to Bansilal, the Master Dancer !

II. Instinct

B.L. Kaul

Poor grandma
Though sick and down
Bedridden with sores
Retains yet

Her will to live.
She can't feed herself
And needs help
In everything she does.
Ma says that
In days gone by
Grandma was quite a beauty:
Her fine cut features
Are there to see.
Now an old wretch,
Unwanted, forlorn
She often says
Why Yama does not
Take her away
To Yamaloka, the final abode.
Indeed, one day
Yama will come
And guide her to heaven.
But if given the choice
To accompany him
Today or tomorrow
I am sure
Grandma would
Prefer tomorrow.

III. Anecdotes

Dina Nath Nadim

I

A flower spoke to the soil
But its pains remained untold;
the bushes were pruned
But
they were trapped in sorrow
They say the garden is abloom,
the sunshine washes the flowerbeds
and the cool reigns.

II

The tomost branch of a tree
trembled in the early morning
and
saw its shadow on the ground.
It looked towards the sky
but
fell in love with the earth.
wind shook the tree;
it lapped the pain

III

Two eyes gazed out of a window
and then
came the wind.
The willows clothed the bride,
the anklets were for the bridal dance,
the headgear looked a rainbow.
Revelry was afrenzy
Where the spring happened.
The people closed their shops,
not a sound was heard.

Tr. Arvind Gigoo
(from the original
Kashmiri)

ANNUAL FESTIVALS AND FUNCTIONS

Over a period of about a century past, the KP Sabha has evolved a tradition of celebrating some important functions and festivals. During the year that has just run out, all the designated functions/festivals were celebrated with usual fervour and enthusiasm besides hosting the AIKS meets twice :

(A) **The Maha-Rudra-Raj Bhaieava Puja** was performed on July 12, 2007 at Bhairava-Asthapan, at the Sabha Premises. Those who participated included S/Shri K.K.Khosa, S.N.Dhar, H.N.Tiku, Ashwani Kaul, Ashok Khar, H.N.Bhat and BLK.

(B) Participated in the **Janama-Ashtami Shobha Yatra** on Sept 03, 2007 [*See photographs published in the Sept-Oct issue of this Journal*]

(C) **Hosted Two AIKS–Meets** on August 17-18, 2007 and January 27, 2008 [*See photographs published in Sept-Oct 2007 issue of this Journal*]

(D) **Hoara–Ashtami Puja** was performed at the Devi Mandir in the Sabha premises on the evening of February 29, 2008

(E) **The Function of NAVAREH**, by far the most important festival of the community was held in the afternoon of April 06, 2008. Prof. Amitabh Mattoo, VC, Jammu University, was the Chief Guest and Dr. Ashok Bhan (*IPS*), Vigilance Commissioner, was the Guest of Honour. Prof. A.N. Sadhu, President, KP Sabha, presided over the function which started with the traditional lighting of lamps to the accompaniment of *Saraswati Vandhana*. The Welcome Address was presented by Prof. A.N. Sadhu and the Annual Report of the Sabha for the year 2007-08, by Shri H.N. Tiku, General Secretary of the Sabha. Prof. (Dr.) Bushan Lal Kaul delivered the Key-Note Address. Prof. Amitabh Mattoo was felicitated with a Memento, a Shawl and a Citation, on his having been honoured with the prestigious Padama Shri Award this year. The Citation was read by Shri K.K. Khosa, Vice President of the Sabha. An outstanding feature of this year's function was the release of the Special T.N. Khosa Number of the Kshir Bhavani Times. Pandit Sidha and his party presented enchanting musical interludes to enthrall the large number of men, women and children who had gathered there to participate in the function. Pandit Badri Nath Bhan, "Nissar Dehlvi" presented, as usual, a wonderful Urdu Poem specially composed by him for the occasion. Dr. Ashok Bhan, the Chief Guest and Prof Amitabh Mattoo, the Guest of Honour addressed the gathering. The vote of thanks was presented by Shri K.K. Khosa and the entire proceeding of the function was compeered by Shri P.N. Handu in an excellent manner.

Synopsis of the "Welcome Address", the "Annual Report" and the "Key-Note Address" are annexed hereto

(F) **The Function of ZANGATRAI** was celebrated as the ***Mothers' Day,*** on April 08,2008. Shrimati (Dr.) Indu Khuda w/o Shri Kuldeep Khuda, DGP, was the Chief Guest. Dr. Bushan Lal delivered a thought provoking lecture underlying the importance of the function of Zanga-Trai. A large number of women, young and old, attended the function and they, in conformity with our age-old tradition, were served with tea and snacks and presented with a salt-pouch, each.

(G) **The Annual Durga-Ashtami Mahayagnya** was started on the evening of April 11 and concluded with the Puran Ahuti at 01.30 pm on April 12, 2008, followed by Prasad Vitaran.

ANNEXURE TO THE BRIEF ON NAVEREH FUNCTION

SYNOPSIS OF :

(A) Welcome Address by Prof. A.N. Sadhu, President

Prof. A.N. Sadhu warmly welcomed all the guests. He, particularly, expressed his gratitude to Prof. Amitabh Mattoo for having squeezed a little time off his multifarious commitments, to attend the function as the Chief Guest. He described Prof. Mattoo as a born genius, a scholar of repute, a sharp analyst, a pragmatic planner, a visionary, a universal problem solver, a hard task master and a successful performer who, with his innate sense of humility and humour, had created a niche for himself in every section of the society and deservedly achieved, at a very young age, what many others might not achieved in a life time. Prof Sadhu extended his warm welcome to the Guest of Honour, Dr. Ashok Bhan (Vigilance Commissioner) who always encouraged the Sabha by attending its important functions. Prof. Sadhu drew the attention of the guests toward the cumulative problems of the community for the last nearly two decades: Inadequate *relief,* sluggish distribution system of it, apathy on the part of the authorities concerned to enforce distribution of relief on bifurcated ration cards, non-availability of gainful employment to our educated/qualified young folk, complete lack of financial and psychological support to our budding artists, sports persons etc. He pointed out that the KP Sabha, the oldest voluntary socio-cultural organization had, in this stupendous task, contributed its mite, *inter alia,* by way of raising funds to the tune of Rs. 04.82 crores from our generous donors, for the last fifteen years, and distributing the same among the children of the displaced members of our community, on merit-cum poverty basis, for the prosecution of their studies, at different levels. Prof. Sadhu made a fervent appeal to all the sections of our community, with varying shades of opinion, to forge a strong unity to continue our struggle, with a redoubled vigour, with a view to achieving our rightful place in the society, polity and economy of the State. Prof. Sadhu's advice to our youth was to meet the challenge and exploit the enormous opportunity thrown up by the new world order. He paid rich tributes to the ex-president of the Sabha, the late T.N. Khosa who, he said, during his fourteen years' tenure as President, had conceived and successfully implemented multi-dimensional programmes for the Sabha. He said the Sabha had firmly resolved to carry forward all those on-going programmes to the optimum level of success and also to launch new plans and programmes to enable our community to meet its future challenges. He prayed for the noble soul of our departed beloved leader to rest in eternal peace.

(B) Annual Report (2007-08) by Shri H.N. Tiku, Gen. Secy.

(I) For meeting the expenses for the prosecution of academic courses up to 12th standard as also for undergoing professional courses, by the children of the displaced/deprived members of our community, living in camps and other places, the Sabha had been able to generate some funds, from various sources. The figures for the year 2007-08, showing the sponsoring agency, number of scholarships granted and the total amount received/distributed, are tabulated as under :

(X) **For Academic Courses (up to 12th Standard) :**

Name of the Organization :	Number of Scholarships	Amount (Rs/Lacs).
1. Excellence for education	3	0.775
2. Savitri Lok Natayan Kak Trust Simla	3	0.216
3. New Zealand, Australia & USA –Individuals	7	0.597
4. K.P. Association, Europe, London	13	1.560
5. Local Individual Support	6	0.294
6. Kashmiri Sahayak Sabha Chandigarh	11	0.396
7. Parmahansa Yogananda Trust Ahmadabad	27 (2 Medical)	1.500
Total (X)	**70**	**5.338**

(Y) **For Professional Courses :**

Name of the Organization :	Number of Scholarships	Amount (Rs/Lacs).
1. Kashmiri Overseas Association	230	28.75
2. J.G. Khosa Foundation USA	75	07.50
Total (Y)	**305**	**36.25**
Grandf Total (X) + (Y)	**375**	**41.588**

(II) A Vocational Training Programme is run for the school drop-outs and for those displaced children who cannot continue their studies because of financial constraints. Training, at the centers located in migrant camps and in the Sabha premises, is imparted in the trades of AC/Refrigeration, Electrification, Dress Designing, Beauty Culture and Computer Applications. Out of 247 apprentices trained in these trades so far, 105 have received training during the year 2007-08. A DTP Course of one year's duration, in Computer Training, covering 60 trainees, is being introduced additionally from this year (2008-09). The intake for the rest of the courses will be 30 apprentices per trade. The training will be imparted through the Govt. Polytechnic, Bikram Chowk, Jammu, which is properly equipped with modern facilities for imparting training in these trades.

(III) An amount of Rs. 2.22 Lacs has been paid to the needy displaced persons, out of the Sabha funds, during the year 2007-08, in the shape of (a) Medical Assistance (Rs. 65,058), (b) Marriage Expenses (Rs. 26,400), (c) help to Destitutes (Rs. 99,900), (d) Educational Expences (Rs. 21,779), and (e) Sundry/occasional help to needy (Rs. 8,965).

This constitutes only a small humble contribution on the part of the Sabha toward mitigating the problems of our beleaguered community which are enormous and snowballing with every coming day. No *worthwhile* assistance is coming from the Central and the State Governmnets who, on the contrary are dragging their feet even over some of the burning problems of the community. An integrated gigantic effort, on the part of all the sections of our community is, therefore, needed to pull our community out of this hazardous quagmire.

(IV) On the initiative of the late T.N. Khosa, a cricket tournament was arranged by the Sabha. The first series of the matches was played from March 21 to March 28, 2008. Sixteen teams participated in this inaugural tournament. Those who witnessed these matches were of the opinion that we had a number of very good players who, if given an opportunity could qualify themesleves for playing in the State-Teams or even in the National Teams. The fact, however, remains that for the past nineteen years of our forced exile, our youth did not get any opportunity to take part in sports as a result of which their talents started withering away. The local teams never thought of associating even the best of the migrant youth with their teams. They were written off even by the State Sports Council and the State Sports Board. Lacking patronage, our youth started generating a stagnating feeling of separation. However, still brimming with zeal and enthusiasm and mustering a little courage, they practiced within themselves by playing on the rough roads and uneven open spaces in the camps, even without any proper sports equipment which they could ill afford to procure. It is at this stage that the late Khosa Sahab extended his helping hand, which was carried forward further by the Sabha Executive headed by Prof. A.N. Sadhu, and which afforded a chance to our budding young sports persons to demonstrate their skill and dexterity in the field of sports.

(C) Key Note Address of Prof. (Dr.) B.L. Kaul

Prof. (Dr.) B.L. Kaul while paying a tearful homage to Pt. T.N. Khosa, highlighted and enumerated his achievements during his tenure as the President of the Sabha, as under :

(a) Renovated, refurbished and remodelled the *Kashyapa Bhavan* and converted it into an auditorium for holding socio-cultural and literary meets;

(b) Undertook income-generating capital works, such as the three-storey building in the outer premises, the basement and the ground floor of which has been converted into a Banquet Hall and the first floor of it rented out to the BSNL/"Reliance" :

(c) Set up Vocational Training Centres, in collaboration with the NRI NGOs, for generating employment opportunities for the young boys and girls of our distressed and displaced brethren;

(d) Promoted and ensured regular publication of *Kshir Bhavani Journal,* the official organ of the Sabha to the point of making it an illuminative, informative and a genuine community periodical, setting a standard for it to be emulated;

(e) Campaigned rigorously against the unhealthy and stagnant social customs particularly those relating to weddings: *easily* dispensable ceremonies (*without, of course, interfering with our time-honoured traditions and rituals*), avoidable feasts and the scourge of dowry etc.;

(f) Empowerment and emancipation of our women-folk and their active involvement in various programmes of the Sabha;

(g) Enforcement of healthy religious practices including study of our scriptures and holding of periodical sessions to promote *Puranic* and the *Vedic/Upanishdic* teachings.

Prof. (Dr.) Kaul made the following suggestions towards continuting and further improving upon the programmes initiated / implemented by the late T.N. Khosa :

(a) Arranging debating events involving both girls and boys up to the Degree standard, at least one of year, with a cash award of Rs. 500/- for the best debater.

(b) Holding Literary Seminars on different topics of national and international importance with a wider community participation and active involvement of the intellectual class;

(c) Arranging and holding *Leela/Bakhti* Poetic Symposia;

(d) Arranging Dramas/Corner Plays (*Looka-Pather*) as a *Sanskar*-building measure;

(e) Arranging Lectures and Lecture Tours covering the spiritual (*Vedic, Puranic, Darshanic*), cultural, historical, literary aspects of Kashmir;

(f) Felicitating one outstanding KP with "*Kashypa* Award", every year;

(g) Launching of Uplifting / Empowerment Schemes for the under-privileged and down trodden sections of our community and providing help to some deserving voluntary Socio-Cultural Organizations of the community.

FROM : "MASTERJI" ZINDA KAUL'S NUW-WARIH (THE NEW YEAR)

(Kashmiri)	(Eng : Transln : Original)
1. NUW-WARIH AAW ! GULSHANAN NAV DRAI POOSH, POOSH NOOLAW NUW KARUAN HUAT BOOLBOSH ;	THE NEW YEAR HAS COME ! NEW FLOWERS HAVE BLOOMED, SONG BIRDS HAVE BEGUN THEIR WARBLING AGAIN,
2. ACH MUCHAR NYANDRAY- HECHAW YEAMBERZALAW, POMPAREW VAL RANG RATYA SWARGAIK PALAW,	NARGIS FLOWERS OPENED THEIR SLEEPY EYES, BUTTER FLIES HAVE PUT-ON THEIR FINE COLOURED CELETIAL GARMENTS,
3. NARGISAW BA^R SUMBLAS KITH LOLA JAM, GUPIYAV ZAN DUP VALIV GAROON SHYAM,	THEY LOVINGLY FILLED CUPS TO BE OFFERED TO SUMBBUL, AS IF THE GOPIES SAID : "COME, LET US CALL SHYAM"
4. **EAVU BHAYAW AISTI BAGAS MANZ SAMAV, NUW-WARIH CHAWAV T ^A NAVIRUK MAS CHAMAW,**	**COME BROTHERS ! LET US GATHER IN THE GARDENS, ENJOY THE NEW YEAR'S DAY, AND DRINK THE WINE OF FRESHNESS,**
5. **PRAIN MASHRAVIT GOSA NUW MITRUT KARAW, RUT VICHARAW RUT BANAV TAI RUT KARAW ;**	**LET US FORGET OLD DISPLEASURES AND BE FRIENDS AFRESH, THINK KIND THOUGHTS, SPEAK KIND WORDS AND ACT KINDLY ;**
6. NUW WARIH GAV ZINDAGANI NAV KARAIN, ZANMACHAY GEETAI NAV ADHYA PARAIN.	FOR THE NEW YEAR FESTIVAL MEANS LIVING A NEW LIFE, AND TURNING-OVER A NEW LEAF IN THE HOLY-GEETA OF LIFE.

ANTARCTICA HERO PASSES AWAY

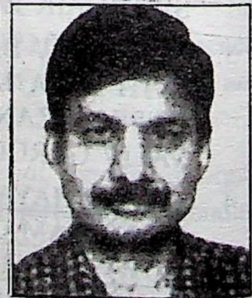
L.C. Kaul


M.K. KAUL

Shri M.K. Kaul, the Antarctica Hero, left for his heavenly abode, on 18-02-2008 after having suffered a sudden brain haemorrhage on 10-02-2008. His untimely and tragic demise has left all his relatives, friends and colleagues dumbfounded and heart broken. Born on 9th May1940 at Bagh Jogi Lankar, Rainawari, Srinagar, late Kaul rose to the position of Director (Selection Grade) in the Geological Survey of India wherefrom he superannuated on 31-05-2000, after rendering an aggregate service of 39 years. During his service he was engaged in geological, glaciological and mineral surveys in the J&K, H.P. Himalya and on the icy continent of Antarctica. His role as the Leader of the successful Fifth Indian Expedition to Antarctica (1985-86), organized by the Department of Ocean Development (DOD), was particularly noteworthy. He was one among the veterans whose vision and endeavours culminated in the birth of the National Centre for Antarctic and Ocean Rersearch (NCAOR) at Goa. In recognition of his distinguished services, Shri Kaul received the prestigious "National Mineral Award–1987-88". Based on his scientific achievements, he figured in "Reference Asia (Asia's Who is Who of Men & Women of Achievement–Vol 5th, 1989).

Shri Kaul was a self made man by dint of his hard work, commitment and dedication. He will live for ever in the heart and thoughts of his relatives, friends and colleagues. May his noble soul rest in peace.

BEREAVEMENT


DR. VEERINDER K. KOUL

Bereavements are universal but some are devastating. Shri Chaman Lal Sadhu [*Patron Jammu Bureau of AIKS and Member of the General Council, KP Sabha Jammu*] and his wife, Shrimati Sheela Sadhu have been shattered because of the tragic and untimely demise of their young and brilliant son-in-law, Dr. Veerinder K. Kaul., [*husband of their young beloved daughter, Veenaji*] at Pune, on February 22, 2008. Lat Dr. Kaul was the son of Shrimati Shaym Rani and Shri T.N. Kaul. He was a Scientist (Chartered Chemist) working as Vice President (Specialty Chemicals), Sudarshan Chemicals Ltd. Pune.

It is hard to lose a kin but it is by far the hardest thing to lose a darling dear young budding promising child; nothing can be harder for a parent/parent-in-law to bear with. We may weep and not gulp down our tears ! But of what avail ? It is a terrible compulsion, an awful helplessness, and an irrevocable inevitability with which we have to co-operate, willy-nilly.

We pray for the noble departed soul to rest in eternal peace and for unlimited degree of patience to the bereaved families to bear this irreparable tragic loss.

PASHUPATI MANDIR PRABHANDAK SAMITI, LAXMI NAGAR, SARWAL, JAMMU
RECEIPT AND PAYMENT AGAINST ACCOUNT FOR THE FINANCIAL YEAR 31ST MARCH, 2007

To Opening Balance :		Amount:	Payments:	Amount :
Cash in Hand	3,657.00		By Construction A/C	75,122.00
Cash at Bank	42,144.36			
FDR	1,00,000.00		,, Electricity A/C	5,735.00
	---------------	1,45,801,36	,, Maintenance A/C	10.523.50
Intt. on Saving A/C		1,591.00	Stationery, Printing,	
Intt. on FDR		5,500.00	Publication A/C	2,934.00
Donation A/C		55,842.00	,, Pooja A/C	1,493.00
			,, Festival A/C	3,412.00
RENT A/C :			,, Hawan A/C	13,399.00
---------------			Bank charges a/c	85.00
Accomodation	3,500.00		By CLOSING BALANCES :	
Utensils	2,901.00		--------------------------------	
	------------	6,401.00	,, Cash in Hand	1,711.00
Chardawa		27,326.00	,, Cash at Bank	70,682.36
Hawan A/C		47,476.00	,, F.D.R.	1,05,500.00
Sale of Unwanted Items A/C		660.00		
Total :		2,90,597.00		2,9^ 597.36

For : SUDHIR K. ARORA & CO.

Dated 2007
Place : Jammu

(Sudir Arora)
Chartered Accountant

PASHUPATI MANDIR PRABHANDAK SAMITI, LAXMI NAGAR, SARWAL, JAMMU
RECEIPT AND PAYMENTS ACCOUNT FOR 2007-08

Particulars			Particulars	
Receipts		**Total** Rs. NP	**Payments**	**Total** Rs. NP
Previous Cash Balanace	1711.00		1. Construction A/c	40,723.00
Saving Bank (Cash)	70682.36	1,77893.36	2. Electrification A/c	7165.00
FDR	105500.00		3. Maintance A/c	833.00
Int on Saving A/c		2019.00	4. Stationary, Printing & Pub. A/c	3817.00
Donation A/c		26,739.00	5. Wages A/c	6770.00
Rent accomodation	5600	10,632.00	6. Pooja A/c	1320.00
Rent Utensils	5032		7. Festival & Function A/c	3391.00
Chadava A/c		29,549.00	8. Store Procurement A/c	23997.00
Hawan (Cash)		42,876.00	9. Hawan A/C (expenditure)	16,589.00
Membership A/c		2000.00	10. Medical assistance to needy A/c	2100.00
Sale A/c		2002.00	11. Cash in Hand	8267.00
			12. Cash in Bank	73,238.36
Total		2,93,710 = 36	13. FDR'S	1,05500.00
			Total	2,93,710.36

(J.L. Tikoo)
Treasurer

(K.L. Mantoo)
General Secterary

(Ashoni Koul)
V. President

(B.L. MOZA)
President

अपने पाठकों से दो शब्द

पिछला अंक स्व० श्री त्रिलोकीनाथ खोसा विशेषांक के रूप में निकाला गया, पर मैं जम्मू शहर से बाहर था, अतएव हिंदी भाग में दिवगंत के बारे में या इस विषय से संबंधित कोई सामग्री जुटा नहीं पाया। प्रस्तुत अंक में इस दिशा में थोड़ा प्रयत्न किया गया है।

–रलश

श्री खोसा के जाने से हमने क्या खोया ?

– हम यहां केवल कश्मीरी पंडित सभा की बात नहीं करते, जिसके श्री खोसा एक दशक से ज्यादा काल के लिए अध्यक्ष रहे और जिस संस्था को उन्होंने एक मामूली संगठन से ऊपर उठाकर एक प्रभावी तथा सक्रिय समुदाय की ऊंचाई तक पहुंचा दिया। इस संस्था को इसका आज का रूप यदि एक दृढ़ तथा प्रतिनिधि कश्मीरी संस्था का है, जो न आर्थिक दृष्टि से कमज़ोर है और न सामाजिक दृष्टि से, तो इसका श्रेय दिवंगत खोसा साहिब के अनथक प्रयत्नों तथा नेतृत्व को जाता है। उनकी इस देन को जम्मू के कश्मीरी पंडित कभी भुला नहीं सकते। आगे सभा को यह बात हमेशा ध्यान में रखनी होगी।

श्री खोसा की विशेषताएं और गुण तब पता चलते हैं जब हम उन के उठाए हुए कदम याद करते हैं। कश्मीरी समाज को उन्होंने एक बहुत ही विश्वसनीय स्वर दिया। यद्यपि सभा का स्वरूप उन्होंने राजनीति से अलग रखा, पर जातीय हित के समय राजनीति का सही रूप उन्होंने पहचानने की कोशिश की। किसी भी जातीय समस्या से निबटते समय पूरे समाज का हित उनकी दृष्टि में रहता था। किस मुद्दे पर 'अखिल भारतीय कश्मीरी समाज' की नीति का अनुसरण ज़रूरी है और किस मुद्दे पर 'पनुन कश्मीर' का साथ देना चाहिए, यह विवेक उनमें था और इसका सही इस्तेमाल वे करते रहे। यदि किसी संस्था के राजनीतिक उद्देश्य से उनका मतभेद था, तो उन्होंने उसका विरोध इस रूप में कभी नहीं किया कि कश्मीरी पंडितों के किसी भी हित को, किसी भी रूप में हानि पहुँचे। उनके चरित्र की इस एकरूपता तथा विवेकशीलता की कद्र उनके विरोधी भी करते थे। जिनसे उनका मतभेद था, उनके साथ मिल बैठकर ही, वे कोई फैसला लेने में विश्वास करते थे। यह कोई मामूली बात नहीं। राज्य के बड़े राजनीतिक दलों ने जब भी उन्हें निमंत्रण दिया, उन दलों ने उनके विचार को गंभीरता से सुना और उस पर गंभीरता से विमर्श किया।

जातीय समारोहों में उनकी असूलपसंदी विख्यात थी। शादी-ब्याह के अवसरों पर उनसे महत्त्वपूर्ण मसलों पर राय ली जाती और उनकी दृढ़ता को मान्यता दी जाती थी। दूल्हे की बारात समय पर लड़की वालों के घर आए और लग्न ठीक समय पर हो, इस बात पर उनकी राय स्पष्ट थी। एक बार उन्होंने घोषणा की कि वे जो कहते हैं उस पर पहले स्वयं कारबंद रहेंगे फिर दूसरों को उसका अनुपालन करने को कहेंगे। ऐसा उन्होंने किया भी। यदि निमंत्रण कार्ड पर बारातियों के स्वागत का समय 10 बजे रखा गया हो और बाराती 12 बजे आएं, तो श्री खोसा इसे समय का दुरुपयोग तथा आने वालों का अपमान मानते थे। वे ठीक 10 बजे उपस्थित होते थे तथा 10-15 मिनट प्रतीक्षा करके चले जाते थे। इससे कई लोगों को सीख मिली और वक्त की पाबंदी का ध्यान रखा जाने लगा।

श्री खोसा जन्मजात नेता नहीं थे, पर समाज सेवा की लगन ने उनमें नेतृत्व के गुण पैदा किए थे। वे गलत काम के लिए "नहीं" बोलना जानते थे, असत्य का साथ छोड़ने से कभी कतराते नहीं थे। सत्य तथा असत्य की उनकी परिभाषा अपनी थी, पर उसमें समूह के हित-अहित तथा धर्मशास्त्र की परम्पराओं का विशेष ध्यान होता था। हम आज उनके इस दृढ़ता वाले नेतृत्व की कमी महसूस कर रहे हैं।

दृढ़ता को बनाए रखने के लिए त्याग और बलिदान की ज़रूरत पड़ती है। वास्तव में चरित्र के किसी भी गुण को बनाए रखने के लिए विरोध भी सहना पड़ता है और अपने किसी सुख का बलिदान भी करना पड़ता है। श्री खोसा बिला नाग़ा सभा के कार्यालय पर आकर रोज़मर्रा के काम को देखा करते थे। अपने समय तथा धन दोनों का बलिदान तथा त्याग करके ही वे यह सब कर पाते थे। कार्यालय में रोज़ कई बंधु आकर उन्हें अपनी गरीबी और बेचारगी की दुख गाथा सुनाया करते थे और वे तत्काल सभा के कोष से या अपनी निजी जेब से उनकी मदद करते। उन्होंने बहुत कोशिश की कि हमारे योग्य परन्तु निर्धन बच्चों की शिक्षा के लिए कुछ जम्मू वासी लोग ही प्रायोजक बनें। केवल विदेशी प्रायोजक काफी नहीं पड़ते। उन्हें इस क्षेत्र में कुछ सफलता ज़रूर मिली, पर उनका सपना था कि सारी जाति में समर्थ बंधु थोड़ा बहुत बचाकर जुटा कर अपने कम भाग्यशाली भाई बंधुओं के लिए त्याग अथवा दान कर सकें। खोसा साहब का यह काम अब भी उसी गति से हो, उनकी आत्मा की यह इच्छापूर्ति हो, यह हमारी भी कोशिश होनी चाहिए। उनकी हानि तो हमें हमेशा खलेगी, पर उनके शुरू किए हुए काम हम चलाए रख सकते हैं। ईश्वर हमें ऐसा करने के लिए सुबुद्धि दे। -रलश०

माता शारदे !

—जया सिबू

तुम्हारी स्मृति में
भाव विभोर होती हूं।
याद आती है......,
सुना है शारदा पीठ है.....
भव्य स्थल मनोरम!
जहां ज्ञान की धारा थी
चहुं ओर ......
ज्ञान का विज्ञान का
प्रसरण करती थी तू,
समन्वित रूप से।
तुम्हारी स्मृति में एक
पंक्ति लिखती हूं



देवी तू ही मोह निवारिणी
सरस्वती की प्रतिमूर्ति!
और परिभाषा है तू,
तेरा अस्तित्व
वाक् का स्फुरण बन कर
दीपक का प्रकाश बन कर



तमसो मा ज्योतिर्गमय,
आह्लादित पर अंकुरित करती,
दिव्य वाणी भगवद्गीता की
पवन सुत हनुमान की
श्री राम चन्द्र के अस्तित्व की
तभी तो 'कोशुर रामायण' लिखा गया था।



कृष्ण के पाञ्चजन्य की याद दिलाती।
अभिनवगुप्त और वसुगुप्त की
मम्मट और कल्हण की
श्रीभट्ट की,
लल्लेश्वरी के वाख स्फुरण की
अरणि माल के विरह की
रूपा भवानी के 'निर्वाण दशकम' की
तन्त्रालोक और त्रिक् दर्शन के
आन की उसके शान की
वही है वास्तविक भव्य व्याख्या
तेरे अध्यात्म की
''वसुधैव कुटुम्बकम'' की
स्त्री के स्तीत्व की
भारत के कण कण की
जहां नित निरन्तर उद्गम होती
वात्सल्य भाव की
वात्सल्य भावना
बनी है त्रिक दर्शन शोध व्याख्या
वेदों की बनी भूमिका
स्वात्म चिन्तन की
आत्म निर्भर होने की
''तमसो मा ज्योतिर्गमय'' की सही परिभाषा
अबोध के पालन पोषण की
सती सीता और सावित्री
वत्सल परायणा!



मातृ शक्ति है तू भव्य जननी!
लल-वाख भारती!
हो हमारा प्रणाम स्वीकार

(पता-पुराने अंकों में)

सपनों का शहर

—मखनलाल 'बेकस'

(स्व० मखनलाल बेकस की स्मृति को उनकी यह कविता समर्पित है। बेकस हमारी भाषा तथा साहित्य के एक अमर हस्ताक्षर थे)

दूर इस निर्जन मोड़ पर
दृष्टि जाती चारों ओर
अभी इस ओर दूल्हा गया
उस ओर कब्रिस्तान में मृतक पहुँचा
ज़िन्दगी है बेभरोसा, निरुपाय, असहाय, अविश्वासी
और मौत है सपनों का शहर, गहराई 'वुल्लर' की, ठहराव सागर का

आषाढ़ की तपती गर्मी में
पक्की सड़कों पर
पिघलती है काया जैसे
हाय! मेरी पसलियों में चुभ गए हैं पथ के कंकर
भर गया है ज्योतिर्मान आँखों में पीलिया रंग
चुभ रहे हैं पुतलियों में रेत के कण
रात जैसे उजाड़ शहरों में
हवा साँय-साँय बोले
चीं-ची करने लगे चमगादड़
उल्लू करने लगे हूँ हूँ
कुंडली मार कर बैठी है मानो सर्पिणी कोई इस सड़क पर
बुझी आँखों में बादलों-सा तैर रहा है धुआँ
हे ईश्वर खोल दो अब इस ओर खिड़की स्वर्ग की
भेज दो हमारी इन आँखों के लिए ज्योतिपुंज
घुप्प अँधेरे में घिरा हर इन्सान हर अस्तित्व है
हैं कैद हमारे अस्तित्व में हज़ारों सूर्य
होता है मिश्रण कितने ही दर्शनों का यहाँ
(सोचकर यह) छूटी जाती है नमाज़
जी लिया बहुत थक गया हूँ अब मैं
सूख गया गला पिपासा से
हाय लोप हो जाती गंगा भी
इन पाषाण सड़कों पर
लोहारी परिवेश में
कहाँ से जन्मेगी शबनमी गज़ल
विचारने का अवकाश नहीं
है विचारना निषिद्ध
हैं हज़ारों सूर्य कैद हमारे अस्तित्व में

देख! उस मरघट में चिता से ज्वाला उठी
धधक उठी ताम्बई काया
चौंधिया गई उजाड़ अँधेरी रातें

दूर इस निर्जन मोड़ से
नज़र जाती चारों ओर
ज़िन्दगी है बे भरोसा, निरुपाय, असहाय, अविश्वासी
और मौत है सपनों का शहर, गहराई बुल्लर की, ठहराव सागर का

(मूल शीर्षक : खाबन हुंद शहर)

*

सूली

बीत गई भयावनी सुनसान रात
खिला अरुण ज्योंही तो भड़क उठा
धीरे-धीरे तीखी हो रही है धूप
लगता है आँखों के चारों ओर अँधेरा
रक्तरंजित वह अजगर फुँकारता है उधर
धूल स्थिर है रेत तप रही है
फ़ौलाद-सी तपी है सड़क
पड़ गए हैं छाले-ही-छाले पाँव में
लंबी हो रही है डगर
बन रही है यात्रा कठिन

आसमान वाला यह ईश्वर बेख़बर है
शेषनाग भी उसी पर साया करता है
वह निद्रा में मगन
कर रहा है साधना
कर रहा है मंथन क्षीर सागर का कोई
और पी रहे हैं अमृत देवता
जिन्हें मिलता है पीने को विष
कैसे न बनें वे सिरफिरे

था लिखा 'प्रमथ्यु' के मुक़द्दर में
बँधा रहेगा 'काफ़' की चोटी से
और भोगेगा दंड अपने सिरफिरेपन का
वह वन्य 'यागरपक्षिणी' नहीं थकी
चोंच मारते और बोटी-बोटी नोचते,
और ईश्वर
यह दृश्य देख देखकर ठहाके मारता,
फिर तीव्र हुई धूप
ज्वाला भड़की
यह कंकर मानो उगल रहा है ज़हर
रुकी खड़ी है धूल और
थम गया है समय
ख़ूनी यह अजगर फुंकार रहा है
साँस लेने की नहीं मुझे फ़ुर्सत
पथ बन रहा है लंबा
यात्रा बन रही है कठिन
पहुँच पाऊँ शीघ्र मैं अपने मक़ाम पर
बैठ गए हैं मेरे कंधे
यह 'सलीब' ढोते-ढोते।

(मूल शीर्षक : सलीब। अनु. सत्यभामा राज़दान)

(सा० अकादेमी से साभार)

(बेकस : SRB, 126/B. शिप्रा रिवेरा, इंदिरापुरम, गाजियाबाद, उत्तर प्रदेश)
(सत्यभामा : संस्कृत विभाग, कश्मीर विश्वविद्यालय, श्रीनगर-6)

(इस धारावाहिक ''लंबी कविता'' के लेखक हमारे प्रसिद्ध कवि श्री पृथ्वीनाथ मधुप हैं। इसके बारे में उनके परिचयात्मक शब्द देकर हम इस काव्य की पहली किस्त दे रहे हैं)।

''पिछले कुछ समय से लग रहा है कि मैं अपनी नौजवान तथा भावी पीढ़ी के लिए काश्यप-संस्कृति की खोज कर सरल-सहज कविता रूप में उनके समक्ष रखने का प्रयत्न करूं। क्या ही अच्छा होता यदि हमारे समाज की पत्रिकाएँ (क्षीर भवानी टाइम्स, कॉशुर समाचार, वितस्ता, आलव इत्यादि भी धर्म-संस्कृति संबन्धी लेखादि अधिकारी विद्वानों से लिखवाकर अपने-अपने प्रकाशनों में छापते रहते। इससे हमारा युवा-वर्ग तथा भावी पीढ़ी काफी लाभान्वित हो जाते।

काश्यप संस्कृति की खोज के सन्दर्भ में मैंने तीन-चार खण्डकाव्य तथा एक-दो लम्बी कविताएँ लिखी हैं। लोक-कथा सबको आकर्षित करती है इसीलिए मैंने अपनी 'खोज' के लिए लोक-कथा का आधार ही चुना है।

नहीं आया लौट कर

—पृथ्वीनाथ मधुप

(एक)

ब्रह्ममुहूर्त में/ईश-साधना।
दिनभर अविश्राम श्रम।
ढल जाने पर संध्या/शास्त्राध्ययन/गहन।

मिलते रहते आशीश-
गुरुओं, वयोवृद्धों के
दिलों के भीतर से-/स्वतः फूटे।

मनमोहक भीनी खुशबू
अपने सुन्दर/नर्गिसी जोड़े की
भेजती रहती/अर्धांगिनी।

ग़ुलाबों-से/खिलते मुखड़े
कूक-सी तोतली बातें
सरगम-सी किलकारियाँ
मिल कर-
संबल/ऊर्जा/शक्ति हो जाते
बन जाता वह/अनन्त उत्साह।

उसका श्रम-/वसन्त की गुनगुनी धूप में
बौर लदी/बुलबुलों-भौंरों से मुखर
बादाम की बगिया हो जाता।

कठिन तपस्या का परिणाम-
ऋषिवर कश्यय की/जो पावन, नामी धरती
उसका ही वह/एक काश्यप था।

पूरा परिवार/बंधा था/मज़बूत स्नेह-डोर से
जिसका हृदय/रमता/माता लक्ष्मी के-

चरणों से ज़्यादा-/माँ शारदा के श्री चरणों में।

खगों की सम्मोहक-/प्रभाती से पहले
कर-दर्शन से लेकर/संध्या-दिया बालने
तथा-/रात्रिशयन के/मंत्रोच्चारण तक
सुरभि से/काश्यप संस्कृति की
गंधाता समूचा घर।

इसके दिन-/कमल खिले-खिले
रातें-/चाँदनी-नहाई-/कुमुदिनी होतीं।

(दो)

समय ने/करवट बदली
सच होने लगी मान्यता-/लोक की
कमर कसली/महालक्ष्मी ने-
नीचा दिखलाने को/वाग्देवी को।

जगमग किरणें होती थीं/जहाँ-
प्रत्येक वेला
वहीं व्याप्त होने लगा रंग गाढ़ा-
अमानिशा का !

धीरे-धीरे-/रीता कुठार/एक सूने कोने में-
आँगन के/ओखल-मूसले-/पड़े रह गये।
पाट चक्की के/दीवार से सट गये
महीन गर्दे की-/गुदड़ी ओढे/झपकियाँ लेते।

बन आई/सभी अभावों की
अंटी-/खालीपन से/पूरी की पूरी/भरी रही।

नित्यकर्म से निपट/पौ फटते ही/वह-
चल पड़ता/पर/संभावित ठौरों पर भी-
काम न कोई मिल पाता।

फिर भी-/छोड़ा नहीं-/हाथ धैर्य का
'हार न मानूंगा'/यह उसने संकल्प लिया।

बैठा एक बड़े पत्थर पर/मार्ग किनारे पड़े हुए
लगा सोचने-/कैसे हल-/गम्भीर समस्या का निकले।

लगे उभरने-/दृष्टिपटल पर-/बच्चों के-
मुरझे-रुआँसे चेहरे/जिन पर-/लिखे हुए से दीखे
आलेख भूख के-/वर्णों में मोटे-मोटे!

चौंका-/सुनते ही गर्जन-
तमसागर की। आगे बढ़ती/लहरों का!

उठा-/चिन्ताकुल/टूटा-सा/थका-थका
पकड़ लिया/विवशतावश ही/अपने घर का रास्ता!

(तीन)

बसा हृदय में/नव आशा/आँगन घर का छोड़ दिया।
अब के पकड़ी/दिशा दूसरी/और मन में/यह ठान लिया
कर लूंगा/कर ही लूंगा मैं
मिले अगर/मज़दूरी भी।

इधर गया/किया मालूम उधर-
जहाँ दिखी/थोड़ी-सी भी संभावना
हाट-हाट मंड़ी-मंड़ी
करने को उसके था/कुछ न बचा!

फिर भी डिगा संकल्प नहीं
आगे-आगे और बढ़ा
पर-/उसके इस निष्फल श्रम पर
खुल होती जाती थी/कमला!

दिन भर छानी धूल/धूल ही श्रम को होना था
फिर भी उसके अन्तर में बनी रही-
आशा-आस्था।

पंछी अपने नीड़ों को सब/लौट चले
धीरे-धीरे/चारों ओर बढ़
लगा घेरने/महाभयंकर सन्नाटा।

घर के अन्दर कैसे जाऊं/लेकर यह/खाली झोला ?
प्रश्न-सर्प/विषदन्त गढ़ा/पूरा क़रार ही/छीन गया।

दूर से ही-/आँखें उत्सुक/जब-
टटोल लेंगी-झोला/क्या बीतेगी उन पर हा! हा!
महा कठिन होगा सहना।

घुंसू न घर में ?/मन मानेगा ?
घुसे बिना विकल्प भी क्या ?

पास अबोधों के/क्या लेकर मैं
जाऊंगा डर! बोल ज़रा ?
कब तक भोलों को-/खिलाता जाऊं
मात्र सांत्वना का खाना ? ......

उसका हृदय भर-भर आया
शास्त्र-ज्ञान सब भूल गया
अकस्मात्-/आह-संग फूट पड़ा-
अब तो लाज बचा लो/शारदा माँ!

(अगले अंक में जारी)

**"शांता सदन", सरस्वती विहार
तालाब तिल्लो, जम्मू - 180002**

महाराज कृष्ण 'भरत' की रचना नींव का महत्व जतलाती कविताएं

—अशोक रैना

''यह गर्व की बात है कि इस युग में भी महाराज कृष्ण भरत नींव का ध्यान रखे हुए हैं। उनके नए काव्य संग्रह का शीर्षक 'नींव! तुझे नमन' पढ़ने से पहले तक मैंने उनकी कविता नहीं पढ़ी थी। शीर्षक कविता पढ़ने के बाद मैं उनकी तरफ आकृष्ट हुआ। 'नींव!' यहां केवल घर की ही नींव नहीं है, उससे भी यह प्रतीक थोड़ा आगे जाता है''–

'नींव! तुझे नमन' संग्रह के लोकार्पण समारोह की अध्यक्षता करते हुए ये उद्गार जम्मू कश्मीर कल्चरल अकादमी के पूर्व सचिव श्री रमेश मेहता ने व्यक्त किए। निर्वासन साहित्य प्रकाशन की ओर से जम्मू स्थित फारचून इन रिवेरा में 15 दिसम्बर 2007 को आयोजित इस समारोह में पूर्व सांसद एवं भूतपूर्व केंद्रीय मंत्री प्रो. चमन लाल गुप्ता ने इस संग्रह का लोकार्पण किया। वरिष्ठ साहित्यकार प्रो० रतन लाल शांत विशिष्ट अतिथि के रूप में उपस्थित थे। तुलनात्मक अध्ययन के विशेषज्ञ प्रो. भूषण लाल कौल ने संग्रह पर आलोचनात्मक आलेख पढ़ा। निर्वासन साहित्य प्रकाशन के निदेशक श्री विक्रम उपाध्याय की ओर से श्री हरीश वर्मा ने स्वागत भाषाण पढ़ा।

अध्यक्षीय उद्बोधन में हिन्दी के ख्यातनाम कवि एवं चित्रकार श्री रमेश मेहता ने कवि और कृति पर विचार व्यक्त करते हुए कहा कि कवि भरत ने अपनी अभिव्यक्ति के लिए जिस भाषा का चयन किया है वह भाषा अपने आप में एक चुनौती बनकर उनके सामने खड़ी है। हिन्दी भाषा में लिखकर भरत ने हमारे दिग्गज आलोचक नामवर सिंह जैसे लोगों को इस बात का जवाब दिया है कि अर्जित भाषा में बहुत अच्छी कविता की जा सकती है। उन्होंने कहा कि भरत की कविताएँ स्वप्नों को ज़िन्दा रखने की कविताएँ हैं। इनकी रचनाएँ इस उम्मीद को जिन्दा रखे हुए हैं कि एक न एक दिन हम लौटेंगे अपने गांव, अपनी नींव के पास। संग्रह की कविता 'आजादी का पचासवां पर्व' का उल्लेख करते हुए श्री मेहता ने कहा कि एक इतिहास वह होता है जो सुनी सुनाई बातों पर रचा जाता है, पर इन कविताओं का इतिहास ; भोगा हुआ इतिहास है, जिया हुआ यथार्थ है।

इस अवसर पर मुख्यातिथि तथा भारतीय जनता पार्टी के वरिष्ठ नेता प्रो. चमन लाल गुप्ता ने कवि और कविताओं की प्रशंसा करते हुए कहा, कि 'फिरन में छिपाए तिरंगा' तथा 'नींव! तुझे नमन' संग्रहों के माध्यम से कवि महाराज कृष्ण भरत ने अपने समाज की वेदना को जन-जन तक पहुँचाने का कार्य किया है। सौभाग्य से इनकी पहली पुस्तक की भूमिका राष्ट्रनेता श्री अटल बिहारी वाजपेयी ने लिखी हैं। उन्होंने कहा कि संग्रह के शीर्षक से कवि के घर लौटने की तड़प दृष्टिगोचर होती है। प्रो. गुप्ता ने कवि की सरहाना करते हुए कहा कि उनकी कविताओं में वापस अपनी जड़ों से जुड़ने का जो संकल्प है, उसे हर कश्मीरी पण्डित को और तीव्रता के साथ आत्मसात करना चाहिए।

विशिष्ट अतिथि तथा हिन्दी एवं कश्मीरी भाषा साहित्य के वरिष्ठ साहित्यकार प्रो. रतन लाल शांत ने कहा कि संग्रह की कविताएँ इतिहास को मुखर करने की कविताएँ हैं। उन्हें बाहरी सबूत की आवश्यकता नहीं है। उन्होंने प्रश्न उजागर करते हुए कहा कि क्या भरत की कविताओं को विद्रोह की कविताएँ कहा जा सकता है ? साथ ही उत्तर भी दिया कि 'नहीं', यह विद्रोह की कविताएँ नहीं है बल्कि इतिहास को सुदृढ़ (reinforce) करने की कविताएं हैं। कवि भरत के दृढ़ विश्वास को रेखांकित करते हुए प्रो शांत ने कहा कि संग्रह का शीर्षक इस तथ्य को और पुष्ट करता है कि कवि की जड़ें कश्मीर में कोई नहीं उखाड़ पाएगा। उनकी कविताओं में पीड़ा और संवेदना का सुमेल हैं। वे एक बहुत ईमानदार प्रयास करते हैं। कवि घटना को अनुभूति के स्तर तक उठाने का प्रयास करते हैं।

समीक्षात्मक आलेख पढ़ते हुए प्रो. भूषण लाल कौल ने कहा कि भरत की कविताओं में न सिर्फ विस्थापन की टीस है बल्कि आतंकवाद से लड़ने का दमखम भी। प्रो. कौल ने कहा कि इन रचनाओं में सदियों का मूक इतिहास मुखर हो उठा है। उत्कृष्ट अभिव्यक्ति, गहानुभूति, उत्कृष्ट भाषा व्यवहार, दुर्घटनाग्रस्त जनसमुदाय की पीड़ा, व्यवस्था के प्रति आक्रोश, रिश्वती व्यवहार चक्र, सियासी बौनापन एवं अन्य कई चिंतनधाराएँ इन रचनाओं को महत्त्वपूर्ण बना देती हैं।

प्रसिद्ध लेखिका एवं कवयित्री डा. क्षमा कौल ने कवि भरत के रचनालेखन पर नजर डालते हुए कहा कि मैं इनके भीतर के कवि की बहुत अच्छी साक्षी रही हूँ। भरत जी जब भी कोई कविता रचते थे, तो मेरे पास आते, मुझे सुनाते थे; कभी-कभी तो कविता सुनने के लिए विवश कर देते थे। उन्होंने कहा कि भरत का जो संघर्ष दिल्ली में रहा है, उसकी सांझेदारी कहीं न कहीं मेरे साथ रही। समारोह में कश्मीरी एवं हिन्दी भाषा के वरिष्ठ साहित्यकार, गणमान्य व्यक्ति तथा कवि के सम्बंधी, परिवार तथा मित्रगण उपस्थित थे। समारोह में कवि भरत ने संग्रह की कुछ कविताओं का पाठ भी किया। इस अवसर पर आर्मी स्कूल मीरां साहब की प्राचार्य श्रीमती लविंदर कौर ने एवस गीत रचने के लिए भरत को सम्मानित किया। श्री भरत का एवस गीत थीम गीत के रूप में सर्वश्रेष्ठ चुना गया है।

निर्वासक प्रकाशन की ओर से डा. भारती कौशल भट्ट ने धन्यवाद ज्ञापित किया जबकि श्री वीरेन्द्र रैणा ने मंच संचालन किया। प्रकाशक की ओर से मंच पर आसीन अतिथियों को स्मृति चिन्ह भेंट किए गए। यह स्मृति चिन्ह कवि की मां श्रीमती रूपावती द्वारा प्रदान किए गए। समारोह के प्रारम्भ में प्राचीन मार्तण्ड तीर्थ के चित्र के समक्ष मुख्यातिथि तथा मंचस्थ अतिथियों ने दीप प्रज्वलन किया।

(विस्थापित कैंप, नगरोटा-284 नगरोटा-जम्मू)

27 मई, स्मृति दिवस पर बच्चों के लिए

हमारे नेहरू

–डॉ० अमरनाथ प्रशान्त

नहीं था जानता कोई
हमारे लाल जवाहर को,
कि कर देगा कभी आज़ाद
अपने देशवासियों को।
जो जन्मा और पनपा था
यशस्वी राज-वैभव में,
उसी आँखों के तारे ने
चुना कंटीली राहों को॥
एक ही ललकार से जागा
समूचे देश का जन-गण,
जवाहर की चुनौती से हिला
ब्रिटिश सरकार का आसन।
विदेशी बौखलाये तो–
बढ़ाये घोर अत्याचार,
मगर निडर होकर छाती तान
करो स्वाधीन हर भू-कण॥
हवा में गूँज उठा नारा
भारत छोड़ देने का,
डटे मैदान में ले अस्त्र
बापू के अहिंसा का।
लगा दी आन की बाज़ी
बढ़ाया देश का गौरव,
जलाए दीप आशा के
मिटा अंधकार सदियों का॥
रखा गणतंत्र ही केवल
उन्होंने सामने अपने,
कि टिक सकती नहीं बाधा
कहीं जन शक्ति के आगे।
धर्म-निरपेक्ष, समता और
मानवता के सुमनों से,
पिरोकर हार पहनाया
भारत माँ को श्रद्धा से॥
ऊपर उठ सके यह देश
मन में थी यही ठानी,
दिखाई राह जनता को
प्रगतिशील योजनाओं की।
करें प्राणों से भी बढ़कर
स्वाधीन देश की रक्षा,
यही उस महान विभूति को
हमारी श्रद्धांजलि होगी॥

(14, नवम्बर 1989, कोयम्बतूर)

(शिव-शोभा कुटीर
1618, ऊपरी सुभाष नगर
रिहाडी कालोनी, जम्मू)

नई कलम

अपना कौन

–विजय कौल

अपनेपन का भूखा है मानव,
किसी अपने को ढूँढ़ रहा है,
उसके अपने सभी
अपने–आप में मस्त
इधर–उधर घूम रहे हैं
और अपनों की भीड़ में
अकेला यह प्राणी
खो जाता है
अपने अतीत में
और
चीत्कार कर उठता है।
उसका मन
जाने कहाँ गए वो दिन।
अपना कौन है
हाँ, कौन है अपना–
वे जो
उसकी भावनाओं को
तरह–तरह से
ठेस पहुँचाते हैं
या
वे जो
उसके मार्ग को
अनेकों बाधाओं से
भर देते हैं
या
वे जो
अनेकों ताने–उलाहने देकर
उसे
बदनाम करते हैं
या
फिर वे जो
उसे मँझधार में
अकेला
छोड़ जाते हैं ?
इसी कशमकश से जूझता प्राणी
चौंक पड़ा
उसका चेहरा खिल उठा
किसी बच्चे की
प्यार भरी
आवाज सुनकर
और
साथ में फूट पड़ी
आशा की एक किरण
जब उसने
अपने नन्हे हाथों से
अपनेपन के साथ
उसके गालों को सहलाया
हाँ, वह बच्चा
ईश्वर का
प्रतिरूप ही तो है
जो अपनी
भोली–भाली हरकतों से
मानों हमें यह समझाता है–
ईश्वर ही अपना है
हाँ, सिर्फ ईश्वर ही अपना है।



वर्ष : 15 अंक : 5-6 क्षीर भवानी टाइम्स मार्च-अप्रैल 2008

कॉशुर हिस्स

प्रोफ़ैसर रतन लाल ''शांत'' सॉबस साहित्य अकादमी अवार्ड

डॉ० रतनलाल शान्त (14 मई 1938 ई० जन्म) सॉबुन अफ़सानु सोम्बुरन 'छ्यन' स्पुज़ छाप 2005 ई० मंज़। डॉ० सॉब आय युहुस कॉशरि ज़बॉन्य मंज़ साहित्य अकादमी नवु दिल्ली तरफु 'साहित्य अकादमी एवार्ड' खॉतिर चारनु। यि छि सानि खॉतुर खुशी हँज़ कथ। बु छुस डॉ० रतनलाल शान्त सॉबस अथ प्रावुच प्यठ शोदमनु मुबारकबाद दिवान। पॉज़ पॉठय छि यि सानि खॉतुर एक बॅड कथ। डॉ० सॉब छि पॅतिम्यव चतजीहव वरियव प्यठु हिन्दी तु कॉशिर ज़बॉन्य मंज़ लगातार लेखान। हिन्दी ज़बॉन्य मंज़ छि यिहिंज़ केँह शारु सोम्बरनु छाप स्पदेमचु यिमन मंज़ 'खोटी किरणें, (1965 ई०) तु 'कविता अभी भी (1977 ई०) नाव ह्यनि लायक़ छि।

यिम छि हिन्दी ज़बॉन्य मंज़ गद्य (नसर) ति लेखान। 'कश्मीर साहित्यिक सदंर्भ' (2000 ई०) छि यिहुँज़ अख तनकीदी किताब। यिहिन्द वारयाह मज़मून छि मुख्तलिफ़ रिसालन मंज़ अज़ ति छाप स्पदान। यिम छि जदीद अदबी नॅहजव सुत्य स्यठाह मुतॉसिर तु योहय छु वजह कि हिन्दी अदबस सुत्य सुत्य छु यिमन अंग्रीज़ अदबुक मुतालुह ति प्यवान कॅरुन। नज़र छख सॅन्य, कथन छि वॉकुफ़ तु व्यछ़नय करनुच छख ज़बरदस्त सलॉहियत।

कॉशरिस मंज़ छि अफ़सानु , नाटक, तु तनक़ीदी नसर लेखान यिमव छु रेडियो तु टेलीविजन खॉतुर ति वारयाह केंह ल्यूखमुत। 'छ्यन' अफ़सानु सोम्बरनि मंज़ छि कुल बाह अफ़सानु यिमन मंज़ 'शीन', 'तहदरतह बुताथ', 'छ्यन', 'नार', 'वुडॅर कम्पुच होछ कोल', 'पंचतंत्र' तु 'यरिलूक परिलूक' कॉबलि ज़िक्र छि। सॉरी अफ़सानु यिम यथ किताबि मंज़ सोम्बरिथ पेश छि आमुत्य करनु छि सानि जलायवतन ज़िन्दगी सुत्य वाबस्तु। विस्थावनुच दग ललुवान तु ज़हर व्यतरान। प्रथ अफ़सानस मंज़ छि कशमकशुच ज़िन्दगी जुवान किरदार वारयाह केंह व्यतरान, वुछान, छोपु दम करिथ चालान तु इनसॉन्य व्यवहारुक वारयाह रंग छि यिमन मंज़ नज़रि गछ़ान। शान्त सॉबस छु बासान कि पीरपंचालु अपारि ति छि लुख लगभग तिछ़य दग ललुवान यिछ़ बालु यपारि ऑस्य ललुवनु खॉतुर मजबूर छि यि छु सहीह कि तिम छि ग्रटुक्यन द्वन पॉतरन मंज़ पिशनु यिवान तु ॲस्य छि वावु हालि लगिथ अरदाहव वरियव प्यठु छ़टु तूफ़ान व्यतरान।

'अछर वालन प्यठ कोह' (1972 ई०), 'त्रिकूंजल' (2002 ई०) तु 'रॉवमुत्यमाने' (2003ई०) छि यिहिंज़ु ब्ययि त्रे अफ़सानु सोम्बरनु।

कॉशरिस नसरस मंज़ छि यिहिज़ु त्रे किताबु छाप स्पुज़मचु

(1) 'नसरुच किताब' (1981 ई०)

(2) 'अफ़सानु क्या गव (1985 ई०)'

(3) कॉशुर अफ़सानु अज़ तु पगाह (2000 ई०)

शातं सॉबन छि वारयाह ज़बर तरजमु ति कॉरमुत्य 'त्रे ब्यनि' (चेकोफ़ सुन्दि रूसी ड्रामाहुक तरजमु 1974 ई०) 'गरबदली' (रमा पद् चौधरी संज़ि बंगॉल्य नावलि हुन्द तरजमु 2001 ई०) तु हिन्दी तरज़मन मंज़ 'पोशिमाल' (रसूल मीर सुन्द तरजमु 1977 ई०), नुन्द र्‍योश (1979 ई०) तु 'आवाज़ों के अर्थ' (दीनानाथ नॉदिम सुन्द तरजमु 2002 ई०) छि ज़्यवि प्यठ ह्यन लायक।

शान्त सॉब छि अज़ ति केंछ़न किताबन प्यठ कॉम करान म्य छि व्वोमेद कि यिनु वॉलिस वख़्तस मंज़ करन यिम हिन्दी तु कॉशरिस अदबस मंज़ थ्यकुन लायक इज़ाफ़ु।

अदीब छु पनुनि अरज़ॅथ दॅस्य समाजस मंज़ थोद मुकाम हॉसिल करान।

वॅलिव, शांत सॉबनि खुशी मंज़ सपदौ ऑस्य ति शरीक।

भूषणलाल कौल

मोहन लाल आश सॉब छि लेखान

मुबारकबाद

प्रेमनाथ शादस आव 'हरम्वख अवार्ड' दिन

कॉशरि ज़बॉन्य हुंदिस नामवर शॉयिर तु लिखॉर्य प्रेमनाथ शादस आव हरम्वख कॉशुर मरकज़कि तरफु हरम्वख अवार्ड अता करनु। यि अवार्ड कॉर तिमन नामवर शॉयिर तु ग्यानपीठ अवार्ड प्रावन वॉल्य प्रो० रहमान रॉही सॉबन श्रीनगुर "जशनि हरम्वख" नावु ॲकिस पुरव्यकार तकरीबि मंज़ पेश। हरम्वख कॉशुर मरकज़न छु यि अवार्ड कॉशरि ज़बॉन्य तु अदबस पोछर दिनु बापथ कॉयिम कॉरमुत।

शाद सॉबुन परिचय दिवान आव वनुनु ज़ि शादसॉब छु सु लुकुटोठ शॉयिर येम्य पनुनि मुनफर्द आहँगुकि बरकतु कॅशीरि मंज़ तु पतु जॊमिस मंज़ कॉफी शोहरत हॉसिल कॅर। यिहिन्द कॉशिर भजन तु बॉथ छि अकसर रेडियो तु टी.वी प्यठु नशर सपदान। कशीरि मंज़ छि युहुन्द 'हुसैनी कलाम' ति लूख लोलु सान जायि जायि बोज़ान तु पसन्द करान।

प्रधान

नागराद अदबी संगम (रजिस्टर्ड), जम्मू

पादिप्रणाम

स्व. पं. चन्नलाल कौल
द्वारा अद्वैतवादिनी कौल

लक्ष्मण जुवस छु पादिप्रणाम
लक्ष्मण जुवस छु पादिप्रणाम

रामजी ओस सन्त साक्षात भगवान
लक्ष्मण जुवुन पिता श्री नारानदास
तिम ऑस्यना रामजियस सीवा करान - लक्ष्मण....

यिमव ओस द्युतमुत रामजियस सम्पूर्ण अख मकान
दोपहक बिहिव महारा यि गव तुहुन्द आश्रम
यतो धर्मः तति छु ज़य दिवान - लक्ष्मण...

रामजी ऑस्य पत तति तपस्या करान
यिमन ऑस्यना शिष्य त सन्त सूत्य आसान
यिम ऑस्य तिमन तन्त्र त शास्त्र परनावान - लक्ष्मण...

अकि दोह लक्ष्मण जुवुन्न माता त पिता।
आश्रमस प्यठ गय रामजियस कोरुख प्रणाम
दोपनख आयवान ऑसिव पुत्रवान त धनवान - लक्ष्मण...

ब्ययि दोपनख युस तोहि ज़ामुत छु लक्ष्मण जू सन्तान
सु नेरि महासन्त त महा विद्वान
श्रीनारायणन दोपनस ब छुसना पानु नारान - लक्ष्मण...

पत द्युत रामजियन लक्ष्मण जुवस आशीर्वाद
दोपनस आयवान आसबा ब्ययि बलवान
च़े न बा छे लादन च़ छुख पानु कर्मवान[1] - लक्ष्मण...

यिथ्यन सन्तन हुन्द छु न केंहति टलान
यिथ्यन माता पिताहन निश छि यिथिय सन्तान जन्म हयवान
यिमय सन्तान छि सत् कुल तारान-लक्ष्मण....

श्री राम गय अन्तर्ध्यान
तति ओसना तिहुन्द शिष्य महताब काक
तिमति ऑस्य गुरुदेवन हन्द्य पॉठ्य शास्त्र तुं तन्त्र परनावान - लक्ष्मण...

१. ''रामोस्म्यऽहं लक्ष्मण एष जातः।
इत्येव गायन् सहसा ननर्त॥'' (गुरुस्तुति : आचार्य रामेश्वर झा)

महताब काकन छेना गुरुसेवा क़ुरमुच़
पृथिवी प्यठ छेन अज़ताम सोरमचुय
तिम ऑस्य गुरुदेवस सीनसं प्यठ सावान - लक्ष्मण...

केंह समया पत लक्ष्मण जुव ऑस्य बडेमुत्य हना
तिम ऑस्य बालकन सूत्य पूज़ायि त पाठस गिन्दान
ज़न ओस ध्रुव भगत सतर्यषन सूत्य गिन्दान - लक्ष्मण...

पत ऑस्य बडेमत्य ब्ययिहना तु-
पिताहन सूज़्य करनि ग्रहण विद्या
यिमव क़ुर ग्रहण सम्पूर्ण स्व विद्या
तिमन ऑसना सरस्वती मुखस प्यठ आसान - लक्ष्मण...

यिम ऑस्य पतु आश्रमस प्यठ गछ़ान
तति ऑस्य महताबकाकुन कथा-श्रवण करान
ब्ययि ऑस्य सुबहस तु शामनस आर्तिकरान - लक्ष्मण...

पत करुख महताबकाकस विनती म्यति पुरनॉविव महारा विद्या
तिमव परनॉव्य शास्त्र तन्त्र ब्ययि पुराण
ज़न ऑस्य वसिष्ठजी श्रीरामस परनावान - लक्ष्मण...
पत करुख प्रार्थना म्य दियिव महारा गुरूशब्द
यिमव दोप अमिस ह्यू छ़ुन पात्र काँह
यिमव द्युतहस गुरुमन्त्र सुय ऑस्य ज़पान-लक्ष्मण...

पत ऑस्य लक्ष्मण जुव तपस्या करान
शास्त्रन त तन्त्रन ऑस्य सन्ध्य करान
ब्ययि ऑस्य शास्त्रार्थ ति करान-लक्ष्मण...

यिमन ओसना गुरुशिष्य भाव
यिम ऑस्य गुरु-सेवायि मंज मगन रोज़ान
यि गुरुदेव मुख सूत्य ऑस्य वनान यिम ऑस्य किंचितमात्रस मन्ज पूर करान - लक्ष्मण...

महताब काक गय अन्तर्ध्यान
तति ओसना रामजियुन शिष्य गून्दकाक
सुति ओस गुरु-देवन हन्ध्य पॉठ्य शास्त्र त तन्त्र परनावान-लक्ष्मण...

सु आश्रम छुना वुनि चलान
भक्तज़न छि सुबहस त शामस अति गुरुस्तुतिः परान
तिम छि गुरुदेवन हुन्द जग रचावान - लक्ष्मण....

लक्ष्मण जुवन सखरोव गुप्तगंगा
यिमन छि शिष्य तु सन्त सूत्य आसान
यमि सात द्रयि ज़न ऑस्य श्रीरामस पत वनवास गछ़ान - लक्ष्मण...

यिमव ओसना तति बनोवमुत पनुन आश्रम
यिम ऑस्य तति तपस्या करान त तन्त्र वखनान
ब्ययि गुरुदेवन हन्द्य पॉठ्य शास्त्र परनावान - लक्ष्मण...

यिम छिना बाल ब्रह्मचॉरी
यिमव धोरना तति संन्यास
यिम छि तति शैवी परान त लेखान - लक्ष्मण...

केंह समया पतु अतिय नज़दीखय
यिमव बनोत ब्याख पनुन आश्रम
ज़न छु तति वैकुन्ठ आसान - लक्ष्मण...

तोत छिना देशान्तरव प्यठ भक्तज़न वातान
यिमन केंह परमार्थुक छु अभिप्राय आसान
यिम छि तिमन प्रयमु सुत्य वनान त व्यस्तारान - लक्ष्मण...

यति छुना ओसमुत अभिनवगुप्ताचार्य
यमि समयुक आचार्य छु लक्ष्मण जुव
दोशवनिय हुन्द आदर्श तु विचार छुना समान-लक्ष्मण

अभिनवगुप्ताचार्यन छुना शैवी छ्ंडमुचय
लक्ष्मणजुव ति छुन तथ पथ रूज़िथय
हिव्यन हिविय छिना समखान - लक्ष्मण...

यिम छिना पननिस गुरु देवसुन्द जग रचावान
अग्रवतुर वुमनहरिस प्यठ यलि हुमनु खॉतर छि थवान
ज़न छु देवता देवताहस आपरावान - लक्ष्मण....

अति छिना ब्राह्मण त पण्डित वेद ऋचायि परान
लक्ष्मणजुव छि यिमन सुत्य सुत्य परान
ज़न छु वेद-व्यास पानु आसान परान - लक्ष्मण...

अति छिना अमि दोहु सॉरिय व्रतधॉरी आसान
अति छिना पोशन हन्द्य अम्बार आसान
सॉरिय शिष्य त भखत्य छि यज्ञस हुमान - लक्ष्मण...

यलि यज्ञ छु समाप्त सपदान
ब्राह्मण त पण्डित छि शान्त परान
ब्ययि छि सारिनय आशीर्वाद दिवान - लक्ष्मण...

पत छि कलशु-लवु हयथ पनन्यन आसनन प्यठ बिहान
सीवाकार छिख अथ सुरशावान
सार्यनय छि पात्र ब्रोंठकनि थवान-लक्ष्मण...

पत छि गुड नवीद अदु अन्न त सिञ त्रावान
लक्ष्मण जुव छु ब्राह्ममन त पण्डितन अपोशान दिवान
पतु छि आचमन हयथ सॉरिय गुड नवीद पत अन्न ख्यवान - लक्ष्मण...

यिम छिना पननि जन्म-ध्यनुक उत्सव मनावान
प्रात: कालु प्यठु छ पूज़ा त पाठ आसान
पत छि शिष्य त भखुत्य गुरुस्तुति परान - लक्ष्मण...

गुरु ब्रह्मा गुरु विष्णु गुरु साक्षात् महेश्वर:
ज़न छु ब्रोंठु कनि भगवान आसान
अति छिना हतबॅध्य भखत्यज़न आसान - लक्ष्मण...

अमि दोह छि अति सॉरिय नवीद त अन्न करान
अति छुनु अमि दोह कांह निभोख नेरान
सॉरिय छि प्रणाम कॅरिथ प्रसन्न पॉठ्य नेरान - लक्ष्मण....

बूज़मुत छुम अमि दोह छनु अति कुनि चीजुच कमी गछ़ान
अति छना शारिकाजी साक्षात् शारिका देवी हुन्द स्वरूप आसान
सुय छना अति अन्नपूर्णा आसान - लक्ष्मण...

सत गव सतुय सत-सदाशिवा
सत गव सतुय सत्य-नारायणा
यति छुना सत सतचि कॅहवचि प्यठ परखान - लक्ष्मण...

सत गव सतुय सॅत्युम सिरिया
सत गव सतुय सत्प्रकाशा
वुछान छुस सतके प्रभावु सुत्य क्याह छु यारान-लक्ष्मण...

'चन्नलाल कौल' चु लक्ष्मणजुवस सतुचिय त्वता करान
अथ धॉरिथ सतकिस आशीर्वादस प्रारान
यिम छिना सत्यवॉदी सत-दयावान
लक्ष्मण जुवस छु पादिप्रणाम
लक्ष्मण जुवस छु पादिप्रणाम

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माय तु बन्दुत

डॉ० जे. एल. तिक्कू

वोथ थोद गंडिथ होल बटा! नोवुय अखु व्यवहार पॉदा कर
पनुन पोतकाल नें मॅशिरॉविथ नोवुय अख बन्दुत पॉदा कर
नज़र यथ त्रॉविथ ज़ितिन प्रज़लिथ गॅयम दछिन तु खोवुरय
वुछुम टाकार पाँचु सास वुदुर इतिहास शुबुवुन नेशिवुन
अख दमा बाघा म्यॉन्य याद चु कर चु बटु छुख या मुसलमान
यि चोन पनुनुय अकीद छुय। मगर यि कॉम्य वोनुनय चु
रछ कशीर वरासत ब्योंन ब्योंन तु छॅन्य छॅन्य कर।
म्यॅ गॉण्ड दॉश रयशि पीरनि तु , तु च्य दसगीर सॉबुन्य
मक़सद कुनुय ओस कि गण्डु रोज़ि हे ना
मगर कॅमिस कमज़ात ज़ॉबिर सँज़ नज़र लॅजिम पनुनिस पोशि ऑलिस
अख बॉड बटु लॉडं फुटिथ प्ययि मिसमार गयि
अख स्वप्ना वुछिथ ओस बॉय बन्दुतुक तु समचारुक
सूय समहार गव, समहार गव म्यॅ छुय क़सम तमि ज़ाति चमनुक
चु मॉज कोताह म्यॅ मशुरावख चु द्वदु बबु कॉचाह होकुरावख
बु तोतु चॉन्य माय रॅटिथ तु रॅछरॉविथ थावु

छ़ोग

चमन पिंजूरी

हॉर आयु वुफान वुफान खबर कति प्यठु तु बीठ ऑकिस तिथिस कुलिस प्यठ यथ पन ओस मगर न आसुनस बराबर, ति गव ज़ि शेहजारस लायक़ न केन्ह। हारि ओस न शुहुल करनुक काँह ति यरादु बॅल्य ऑस गरि द्रामॅच़ ति कयाज़ि दम फुटि ऑस गॅमच़, यॅच़ कालु प्यठु ओसुस न प्रान्यव व्यसव, हमसायव या चाटु बाजव मन्जु काँह ति म्यूलमुत। अमि दोहन ति ऑस ऑतथ ताम दोन चोन जायन फीरमच़ मगर कुनि ओस न काँह। गरम ओस सख कनि आसु फटान, सून्चुन ज़ि शायद आसन गरमु क्रायि निशि बचुनु बापथ या तु जन्गलन कुन गॉमत्य नतु आसन पनुन्यन आल्यन मन्ज़ॅय बेहयसी हँदिस आलमस मन्ज़ श्रेपेमित्य। वोन्य ऑस थॅच़मॅच़ तवय बीठ अथ कुलिस प्यठ ति क्याज़ि शिहिल कुला ओस न दूर दूर ताम नज़रि गछ़ान। तोन्ति सुत्य दितुन पनुन्यन पखन कन्गुव तु पत थॅवॅन खोवरि अन्दु पखन मन्ज़ तोन्थ तु ॲकसॅय ज़ंगि प्यठ वोदॅन्य रूज़िथ हयोतुन वोशुल कडुन। ॲथि हालुच़ मन्जु गॅयस कनन आवाज़ हॉरि-हॉरि, हारि मुचुरॉव ॲछ तु पखव मन्जु तोन्थ रछ़ा न्यबर कॅडिथ त्रॉवॅन नज़रा, वुछुन अख बुलबुल ॲकिस कँड्य दोफसु मन्ज़। ॲमि कॅड यकदम पखव मन्जु कॉर न्यबर तु ह्यॅतु बॅरच़ि आवाज़ि मन्ज़ च़जिस क्रेख नीरिथ, म्यानि टाठि बुलबुला, च़्य क्या छुय गुदरयोमुत, च़्य छुय योहय चॅनि हान्गुर हयुव गोमुत, च़्य कति छुय छोग। अफसूस बु हा ऑसॅस पनुन्यनय हॉरिसातन सुत्य, च़्य कुन वुछिथ लॅजिम गाडि हॅज़ दॅनन। तला अख मिनठ यि यूरि। बुलबुल आव वुफि तु वोत हारि निश तु बोवुख अख अकिस दोद।

हारि वोन बुलबुलस कुन-असि दोशु-वॅन्यि छु दोद कुनुय। गॅनिस वनस मन्ज़ आरु बॅठिस सुत्य सुत्य ऑसि असि दोशुवॅन्यि ऑल, सबज़ारन तु मरगन विरिवारन तु पोशवारय्न मन्ज़ॅय ऑस सॉनि दोहु गुज़ारी सपदान, तु सॉनिस बोलबाशस मन्ज़ ओस त्युथुई मॅदरेर बखशान युथ माछ तुलुरय्न पाशेन व्यूर तुलुनु विजि बासनस तल छु यिवान। मगर अचानख आव गनीम वॅथित, वारिल जमाथा गॅयु वुछन वुछन पॅदु, हाहाकार तुलुख, कावव तु गॉन्टव ति सोदुख तु असि वोत सख ददारु। खबर किथु पॉठय बचोव असि ज़ुव तु आयु पनॅन्य ऑल त्रॉविथ तु थख कोड यति।

च़्य गोवुय म्योन महसूस तु पानस कुन छय नु नज़ुरय च़्य वुछ मसतस कया छय ज़ठ गॅमच़, बुलबुलन वोन हारि कुन। हॉर वछॅस वापस, बुलबुल वाय असि ओस तॅतिय मरुन बेहतर, च़्य छुय ना याद यलि अकि दोहु ॲकि वारिल दिच़ॅयु मोतन्य छ़ठ तु असि करयोव कुनुय तुरुम तु त्युथ शोर तुजोव युथ वारयुल मजबूर गॅछित च़जोव। नाय हारि ॲज़िच कथ ऑस बदल, अज़ ओस वारिल फोजा ॲसि कति पोशुहोख। असि ऑसि पोश वुरन्य तु वथुरन्य ति तिंहज़न पखन मंज़ ओस ज़हरीलु बोरूद अगर यति क्रेहनेयि मगर ज़िन्दु छि, तति या ओस ज़ुवु निशु अथु छलुन नतु ओस फ्रटु फ्रठ। दयस हय ओस रुत करुन तु असि चोनुन नेकपूर।

सोन तासीर प्यव यति ति जान, वुछ ब्रुंहमि निश छु वारुयाह सबज़ार फ्यूरमुत। हॉरि! युस बेयि सँदि खॉतरु दोब खनि सु छु पानय तथ मन्ज़ स्यदान। तिमन वारिल्यन छा सुय ज़ोर। वोन्य छि कम कासय बाक्य ॲडि गॅयु बुनिल बुज़ि तु अडि शीनु तूफानु बुज़ि, मगर कॉफ़ी डुबुडास कोरुख, दपान तिमन जन्गलन छु कुलि ददुरय्व दोतु दोतु कोरमुत तु आरु बठयन प्यठ छि दोहलिय शाल वुनान, तिम कति आरुवलु तु यम्बॅरज़लु। मगर वोन्य छु वख आमुत तिमन बदखाहन गछ़ि जलदॅय समुसोतुर, तु कुलि गोडॅन नेरन नॅवि बेखजोश तु जन्गल तु विरिवार यिन बेयि बारसस। ॲसि गछव तु शेरव बेयि पनॅन्य ऑल्य। ॲसि प्रावव रोवमुत दुबारु। न रोज़ि च़्य मसतस ज़ठ तु न रोज़ि म्य क्रेहन्यर। छ़ोग नेरि बेयि नोन तु सॉन्य प्रज़ुनथ गछ़ि बहाल।

मकान नम्बर 58/2
शान्तिपुरम, लोवर रूपनगर, मुठी
पो. आफिस-मुठी, जम्मू

गज़ल

बालकृष्ण सन्यासी

वीग्य रंगाबरंग्य रसिल बावक्य पेया।
पुर मदुमॉत्य सुबुह्के वावक्य पेया॥
ह्वखयि मचि़ मेचि़ मंज़ यि सगुरोस ब्योल दोद।
यिम ति केंह फेरय पेयि तिहिंदि नावक्य पेया।
मनु वुब्वदुर वोथुयि चॅय ज़ाखुय हरुद
सोंतु पुचा़निथ पोश वलसावक्य पेया।
शोख ज़खमा दिथ तुलिथ यिम क्रॉरु्य चोल
बानु फुट्य फुट्य ठानु रोस छावक्य पेया।
शीनु बालन सीनु ग्रकुवन्य कीनु वॉर
नारु गोलय हेरि प्यठय लावक्य पेया।
अश्य फेर्यव केंचव वुतुश द्युत मरनु ब्रोंह
शार थनु रूमॉन्य वुतशावक्य पेया।

गज़ल

व्यछ्य नु कुनिच चु अथु हावान मु नेर
कुलि कायिनातस छूवचर हावान मु नेर।
मु नेर हचिव चूंठय खेनि बागस मंज़
हचय हचि रुवांन रुवांन मु नेर।
नुमॉयिश कर अमा पोज़ बॉज़्यगरी नबा नबा
कसुब छु वसुफ सु रावरावान मु नेर।
शीनु शहरु तापु कुठ्युख ति यीनय चे़ आर
तापु टेची शीन व्यगलावान मु नेर।
अस तु लस मॉदानि जंगस मंज़ वस चु नवख
नेर ब्रुंज़ ब्रुंज़ माँछ़रावान मु नेर।

276-एम आई जी फ्लैट्स
सॉउथ एण्ड अपार्टमेंट
पुल प्रहलादपुर
नई दिल्ली-110044

ज़्यतॅ

डॉ० ए० एन० प्रशान्त

तम्बॅलॉवथस तु ह्यस न्यूथम वॉलो
ज़्यतु यावनुक छ्यतु यिनु गछ़ि वॉलो।
शोरॅखानस ज़ितिन्याह त्रॉवुथ छ़लो
ज़्यतु यावनुक छ्यतु यिनु गछ़ि वॉलो
मॉछि रॅटिथॅय यि यावुन ललॅनावुन
छुनु सॅहलुय अॅन्दरी सुनार च़ालुन।
दितॅ दीदार गॅन्य म्यॅ छम कलो।
ज़्यतु यावनुक छ्यतु यिनु गछ़ि वॉलो॥
हुसनु गंजस रॉछदर म्यॅ थॉविम
जुल्फि शाहमार बरशानु नॉल्य त्रॉविम।
यिनु पॉज़ थफ दिथ करि लुरुपारो लो
ज़्यतु यावनुक छ्यतु यिनु गछ़ि वॉलो।
यितु साथाह म्यॉनिस मयखानस
बनु साकी पननिस जानानस।
हुबु चावथ चश्मॅ मस खॉसि वॉलो।
ज़्यतु यावनुक छ्यतु यिनु गछ़ि वॉलो॥
छ़ाल मॉरॅथ तॅ रोवुम सब्रोकरार
लोलॅ बागस ज़न यिवान बुछने बहार।
तनॅ वॅजनस बॅ शब बेदॉरी लो
ज़्यतु यावनुक छ्यतु यिन गछ़ि वॉलो॥
चूरॅ जिगरै च़ायस बादाम वारि
गश आमो डीशिथ लोलु अछि दारि।
क्याज़ि सपदुख चॅ म्योन बारगीरो लो
ज़्यतु यावनुक छ्यतु यिनु गछ़ि वॉलो।
छस शीरिथ तॅ पॉरिथ रोज़ान तस
सु ति गोमुत कुनि गिरदाबस मस।
व्यसॅ सॅदरन सुत्य लॅजमो ठॉलो।
ज़्यतु यावनुक छ्यॅतु यिनु गछ़ि वॉलो।
गछि कुठि लछ बज़ॅ चूनि जरय़म
यिनॅ तसॅन्दे साज़ॅ सेतारह वज़्यम।
गछ़ॅ वुसवॉस्य बेयॅ मदहोशो लो
ज़्यतु यावनुक छ्यतु यिनु गछ़ि वॉलो।
मच़ि छोकॅलद वॉलिंज गॉमॅच़ गीर
लोलॅ बदनस आमॅति कॉत्याह तीर।
वॉन्य सोज़ि प्रशान्त बुलगारो लो
ज़्यतु यावनुक छ्यत यिन गछ़ि वॉलो॥

शिवशोभा कुटीर
1618, हयुोर सुभाष नगर
रिहाडी कालोनी
जॉम

गज़ल

ए. के. ज़ाडू

हो करुयो हो-हो-हो करुयो
टाठ्य म्याने ब तिचेय हो करुयो
हो करुयो हो-हो-हो करुयो

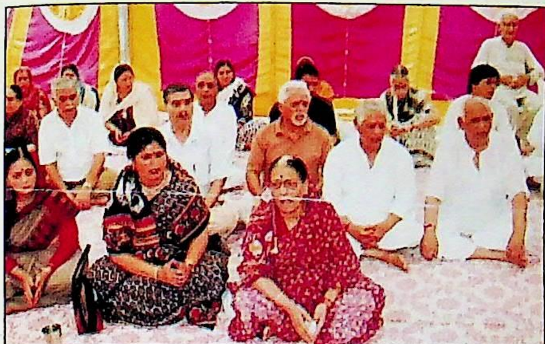
दूरे आहम नूरा त्रावान, नूरा त्रावान
दुरदानु दानु कनु दूर जरुयो, कनदूर जरुयो
टाठ्य म्याने ब तिचेय हो करुयो
हो करुयो हो-हो-हो करुयो

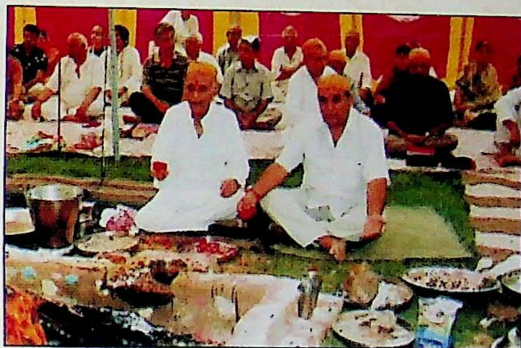
अज़ीज़ छु हम अज़ीज़ अज़ हा ज़ान
लज़ीम दफ सॅ क्या-क्या नाव करुयो, क्या नाव करुयो
टाठ्य म्याने ब तिचेय हो करुयो
हो करुयो हो-हो-हो करुयो

असवुन्य यठ्य म्यानि असि कुन साथा, असि कुन साथा
रसु वलु लोलु मस खॉस्य बर्‌यो, मस खॉस्य बर्‌यो
टाठ्य म्याने ब तिचेय हो करुयो, हो करुयो
हो करुयो हो-हो-हो करुयो

रूप नगर एणकलेव बी
जम्मू

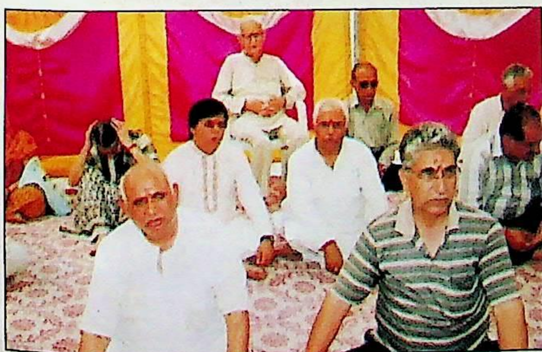
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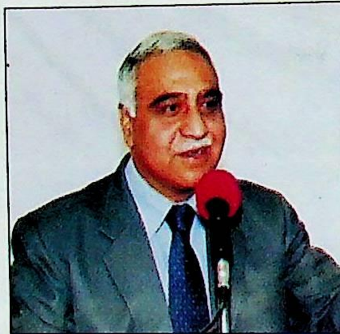
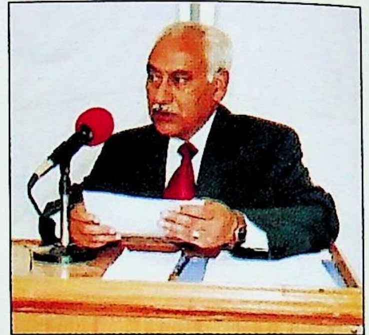
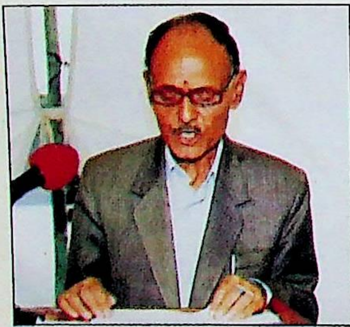
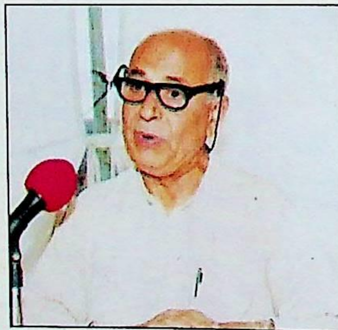


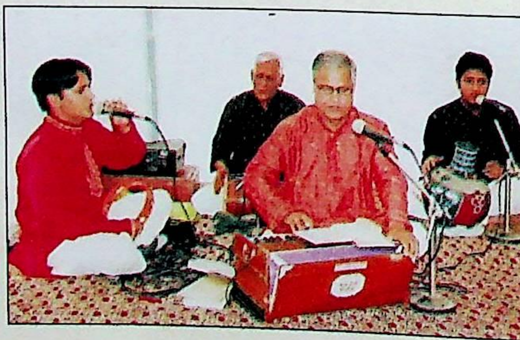


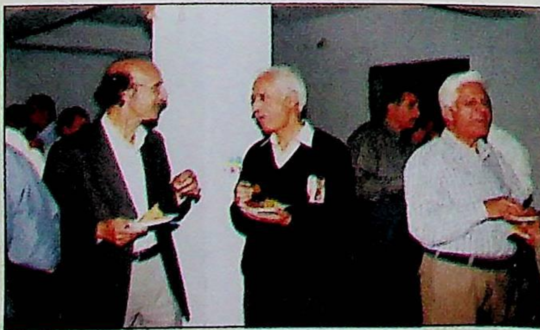




NAVREH - (06-04-2008) (Contnd...)




NAVREH - (06-04-2008) (Contnd...)





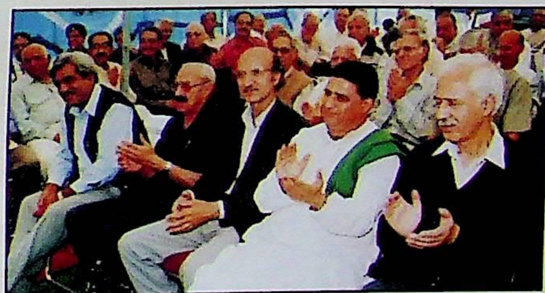
















Registration No. JK-279/2007

NAVREH - (06-04-2008)







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